

School of Theology at Claremont



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# THE HISTORICAL BIBLE

## WITH STRAIGHT-FORWARD A.M. YEARS & DATES

J. B. DIMBLEBY





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THE  
HISTORICAL BIBLE

WITH

Straight-forward A.M. Years and Dates,

OBTAINED FROM

FIVE LINES OF ASTRONOMICAL TIME,

FOR THE USE OF

STUDENTS OF SCRIPTURE, BIBLE CLASSES,  
HISTORIANS AND ASTRONOMERS.

BY

J. B. DIMBLEBY,

Member of the British Chronological and Astronomical Association, Author of "All Past Time," "The Appointed Time," "The New Era," "The Date Repeating Cycles of Eclipses and Transits;" Prize Essayist on "Universal Time," (£100), and Editor of "Past and Future."

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"Understandest thou what thou Readest."—*Acts*. vii. 30.

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London:

E. NISTER, 28, PATERNOSTER ROW, E.C.

1897—5896 A.M.

*Or can be had of the Author, Wanstead, London, E*







## PREFACE.

I HAVE now published many books on Time, but the Historical Bible is the best, the greatest, and the most useful of them all. I have, however, found a vast amount of opposition to such a work, which seems to arise in consequence of the work being based on a system of measurement, the arbitrary rule of which overturns various imaginary periods of time resting upon human opinion.

This system of measurement is a great triumph for the Bible, inasmuch as it proves that all its history and events, and all its periods and dates, are a natural succession of time from the Prime Date of Creation.

The principle on which the Historical Bible is published may be briefly stated as follows :—

The City of London is stated in charts and surveys to be situated in latitude 51 deg., 30 min., 49 secs., N., and longitude 0 deg., 5 min., 47 secs., W. This is a locality obtained by astronomical measurements which cannot be altered without moving the British Island. Hence also, and by similar astronomical measurements, the date of the Crucifixion of Jesus Christ was Friday, the 15th of the 7th civil month, 4029 A.M. This cannot be disturbed without wrecking the solar system.

In applying a system of this kind to the Scriptures, it has been necessary to use A.M. years. There is really no other form of the year, inasmuch as the solar year always begins when the sun is on the equinoctial colure, on or about the 23rd of September—the point at which all nations formerly began the solar year, including the Antediluvians and the Hebrews throughout the Scriptures.

The Prime Date, 3996 before Christ, has not been taken as an assumed point. It is obtained by working *backwards* upon a series of astronomical cycles from various points in the Bible and recent astronomical phenomena. Like that of the Crucifixion, the Prime Date cannot be disturbed without stopping the motions of the earth, so that whatever men may think of Creation, its date and the seven natural days must be accepted as demonstrated facts. These and all the dates of Scripture the reader can find for himself simply by means of the solar cycles.

WANSTEAD, LONDON, E.,

Dec. 1897, A.D. ; 5896 A.M.

## OLD TESTAMENT.

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| Deuteronomy ...   | 39   | Proverbs ...        | 129  | Daniel ...       | 141  |
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Books of Apocrypha : Esdras, Tobit, Judith, The Rest of the Chapters of Esther, Wisdom of Solomon, Ecclesiasticus, I. Maccabees, II. Maccabees, 165 to 169.

## NEW TESTAMENT.

---

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| Mark ...              | 186  | Philippians ... | 224  | II. Timothy ... | 237  |
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The above is a Chronological Order of the Books with a few exceptions for the sake of harmony; such as placing the four evangelists consecutively, otherwise I. Thessalonians was the second book written belonging to the New Testament.

## THE HEBREW SOLAR CYCLE.

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In order that the Hebrew Solar Cycle on page 167 may be understood. The 15 years brings the same day of the week back again to the same date of the month. As a cycle of 15 years it will always begin with a year, the last figure of which is alternately 2 and 7. Thus it began as table *a* as follows :—

|      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|
| 1722 | 2067 | 2412 | 2757 | 3102 | 3447 | 3792 |
| 1737 | 2082 | 2427 | 2772 | 3117 | 3462 | 3807 |
| 1752 | 2097 | 2442 | 2787 | 3132 | 3477 | 3822 |
| 1767 | 2112 | 2457 | 2802 | 3147 | 3492 | 3837 |
| 1782 | 2127 | 2472 | 2817 | 3162 | 3507 | 3852 |
| 1797 | 2142 | 2487 | 2832 | 3177 | 3522 | 3867 |
| 1812 | 2157 | 2502 | 2847 | 3192 | 3537 | 3882 |
| 1827 | 2172 | 2517 | 2862 | 3207 | 3552 | 3897 |
| 1842 | 2187 | 2532 | 2877 | 3222 | 3567 | 3912 |
| 1857 | 2202 | 2547 | 2892 | 3237 | 3582 | 3927 |
| 1872 | 2217 | 2562 | 2907 | 3252 | 3597 | 3942 |
| 1887 | 2232 | 2577 | 2922 | 3267 | 3612 | 3957 |
| 1902 | 2247 | 2592 | 2937 | 3282 | 3627 | 3972 |
| 1917 | 2262 | 2607 | 2952 | 3297 | 3642 | 3987 |
| 1932 | 2277 | 2622 | 2967 | 3312 | 3657 | 4002 |
| 1947 | 2292 | 2637 | 2982 | 3327 | 3672 | 4017 |
| 1962 | 2307 | 2652 | 2997 | 3342 | 3687 | 4032 |
| 1977 | 2322 | 2667 | 3012 | 3357 | 3702 | 4047 |
| 1992 | 2337 | 2682 | 3027 | 3372 | 3717 | 4062 |
| 2007 | 2352 | 2697 | 3042 | 3387 | 3732 | 4077 |
| 2022 | 2367 | 2712 | 3057 | 3402 | 3747 | 4092 |
| 2037 | 2382 | 2727 | 3072 | 3417 | 3762 | 4107 |
| 2052 | 2397 | 2742 | 3087 | 3432 | 3777 | 4122 |

Any intervening year can be found which is not in this list. Example—if the Captivity 3406 is wanted, look for the nearest preceding year in this list. It is 3402. therefore table *a* was 3406.



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## ERRATA.

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- Page 8, line 6—for "Creation" read "the Flood."
- " 15, line 6 of 3rd par.—for "phenominal" read "phenomena'."
- " 21, in xxx. 1—for "2260" read "2250."
- " 24, in xliv. 1—insert "Petrie" after "Flinders."
- " 29, (Death of Moses)—for "Deut. xxiv." read "xxxiv. 7."
- " 30, last line but three at bottom—for "340" read "430."
- " 31, middle of page—for "Chap. xi." read "xii. 37."
- " 32, margin—for "xi. 37" read "xii. 37."
- " 33, margin—for "xiv. 1" read "xvi. 1."
- " 34—insert "xix. 1;" "same day" means "same date."
- " 37, margin—for "xv. 1" read "xvi. 1."
- " 38, margin—for "xxv." read "xxvi."
- " 38—the reference in middle of page should be "Job xlii. 8."
- " 42, bottom of table—for "1896" read "1897."
- " 42, bottom of first par.—for "1896" read "1897."
- " 42, in fourth par—for "13th Feb." read "1st," and for "4th month" read "3rd."
- " 43, in third par—for "1896" read "1897," and for "Feb. 13th" read "1st" (as in *All Past Time*).
- " 64—for "2890" read "2891" in both cases.
- " 64, line 3—for "i" read "o."
- " 64, line 5—for "from the end" read "from the middle."
- " 64, line 8—for "2909" read "2891 to intercalary 2903."
- " 64, in vii. 6—for "2900" read "2910."
- " 64, in viii. 1—for "2900" read "2910."
- " 65—strike out "xix." in margin.
- " 65, in verse 27—for "8th" read "10th."
- " 67—for "3978" read "2978."
- " 68, last line—for "2 Chron." read "1 Chron."
- " 69, line 17—for "3957½" read "2957½."
- " 76, in note at bottom of page—strike out "therefore," and for "105" in second line read "120." Also strike out "Sabbatic and" in fourth line.
- " 156—After "Ezra xiii. 31," in the middle of the page, may be added "He was then 80."
- " 158, in i. 1—for "third" read "ninth sacred month."



# THE HISTORICAL BIBLE.

## Date of Genesis i.

0 A.M., Sept. 20th, was "first day" of Creation, Sunday.

1656 years before the Flood.

3996 years before the birth of Jesus Christ.

Sept. 20th, 1895, was the first day of 5894 A.M.

The date of Creation was physically registered by two total eclipses of the sun geometrically occurring in the centre of the year 0 A.M., namely, on the 1st day of the 4th month, and 1st of the 10th month. These "two phenomenal eclipses" were the result of the solar and lunar years beginning together. They repeat their dates and positions every 649 years (12 times 54), one year being the progression, so that their last register of this phenomenon was 5841 or 1843-4.

The first transit of the planet Mercury was on the 7th day of the 8th month, year 1 A.M., and comes down in periods of 92 solar years to the transit on May 10th, 1891 A.D. (5889 A.M.).

Creation was first year of Antediluvian Solar Cycle; the first of the Metonic Cycle, and the first year of the Eclipse Cycle.

"In the beginning" is a sentence embodying several great physical as well as historical facts. Advancing science, like accumulating ancient inscriptions, is doing good service by supporting what formerly stood only as a Biblical statement. We now find that the prime date, like the prime meridian, is an initial point, and one from which all the eight or ten cycles of time started together, although, owing to their differing lengths and character, they have not since simultaneously resumed that position, nor can ever do so. Their position in the beginning of Creation, after the mass of the earth had long existed in a rude and waste form, may be delineated as follows:



Each cycle returns to its starting position, but not when the others are at the same point. How they obtained this unique position "in the beginning" can only be explained by the pages of revelation, "God created."

The cycles of time which thus simultaneously began were 1, the natural day of 24 hours; 2, the revolution of the moon round the earth; 3, the lunar cycle which began when the lunar and solar years were abreast; 4, the commencement of the solar year when the sun was on the equinoctial colure, producing equal day and night all over the world; 5, the diurnal rotation of the earth by which the sun is placed on the meridian line in the south at noon; 6, the beginning of the solar cycle with the first year of seven years of lunar motion; 7, the beginning of a week of seven days, on the first day of the week, in the first month of the first year, of the first solar cycle; 8, the commencement of the line of eclipses when the two nodes of the moon were in the centre of the year. As the length of these cycles are from 24

hours to 649 years, it is manifest that they can never simultaneously reach their initial point again.

Hence, by the statement that, "In the beginning God created the heaven and the earth," we understand that the earth, and the material worlds belonging to the solar system, are not the result of evolution, but are the production and work of an All-Wise and an All-Mighty God, upon whom all our safety and happiness depend, and to whom, as creatures of that creation, we must render the service of obedience.

The term Creation implies in its primary sense the production of something which did not previously exist, but in its later and subordinate sense, it means those subsequent operations on matter previously existing, by which it receives new forms and is subject to different laws. The investigations of science show that the latter is the most correct view; because original matter must be simple and elementary, whereas all the matter we can find, whether solid, fluid, or gaseous, or even nebulous, is a compound made up of different parts which have formerly existed.

Again, in reference to the record of creation, we must clearly understand that the first verse in Genesis i. is limited to the word "heaven." It is not heavens. The same restriction occurs in chapter ii. 4, which is also a reference to the "first day." The original word is in the singular, "heaven." In the Authorised Version it is "heavens," but the error is properly corrected in the Revised Version. We are, therefore, only warranted by Scripture to regard the creation mentioned as one belonging to the solar system, comprising the sun, moon, earth, and sister planets, and has no reference to the great stellar systems of stars. This declaration of Scripture is supported by all scientific investigations.

There is no doubt that good science is also a revelation, and for this reason it is absurd to imagine that there can be any conflict between revelation and science. They have both one and the same work, and to suppose that they can be antagonistic is to dream that a pound of meat weighs more than a pound of bread. But science means something *known*, and is as much corrupted by theory as virtue is defiled by vice.

Another important feature in the record of creation is the dating, which is antediluvian in its system. It is upon a luni-solar cycle of seven natural years, which fell out of use at the end of the year 1721 A.M. Creation, indeed, is replete with chronological definition, and throughout must be regarded as a record of physical facts. There is with this beginning a starting point of time from whence all history begins, the introduction of which adds value to the majestic revelation, and supplies useful information for all generations of mankind. The character of this point of time also claims our admiration. It is not found in any other book in the world, and is remarkable for its scientific accuracy. It is planetary motion, and therefore cannot be disturbed without wrecking the creation which is recorded, or driving the orbs of heaven from the position in which they have been set in the firmament. As such, it is the beginning of a chain of time in consecutive links of weeks of seven days, which have never been broken, and can never have an end without the will of God, by whose creation it is perpetuated. It is this discovery that all Biblical time is planetary motion, which shows marked harmony between the science of astronomy and the truths of revelation, whilst it is also a splendid triumph for Scripture history, now all determined in the same way as are latitudes and longitudes at sea.

### THE SEVEN DAYS OF CREATION.

In the record of creation before us, one of the first things that claim our attention is the mention of seven days of creative work. All investigation shows that they were natural days of 24 hours each. We learn this first by the repeated declaration: "the evening and the morning were the first day,"

and so on with the rest of them. In the next place the work of the "fourth day" is seen by us every year, as will be subsequently pointed out. There was no day of 24 hours before creation.

The dates of the first seven days of creation year, when synchronized to our English time, and allowing "the evening and the morning"—or sunset to sun-set—to be a day, were as follows:—

|              |            | Eve.  | Morn. |           |
|--------------|------------|-------|-------|-----------|
| First day,   | Sunday,    | 19th— | 20th  | September |
| Second day,  | Monday,    | 20th— | 21st  | "         |
| Third day,   | Tuesday,   | 21st— | 22nd  | "         |
| Fourth day,  | Wednesday, | 22nd— | 23rd  | "         |
| Fifth day,   | Thursday,  | 23rd— | 24th  | "         |
| Sixth day,   | Friday,    | 24th— | 25th  | "         |
| Seventh day, | Saturday,  | 25th— | 26th  | "         |

As the earth always completes its revolution round the sun in  $365\frac{1}{4}$  days, and the eclipses show that there has never been an alteration in this period it is obvious that these seven dates must come round in the above order every year, so that the autumnal equinox—when there is equal day and night all over the world—always falls on the 22nd-23rd September, or "fourth day." But as there is one day more than 52 weeks in the solar year, and in leap year two days more, the days of the week cannot always have the same dates.

Time, indeed, is the amount of duration whilst some heavenly body moves from one place, or position, to another. This alone can be its origin and legitimate production. It cannot be made by an act of the Legislature, as is our English time. Such fancies have led to the formation of 13 different systems of time in the world, all of which are a departure from planetary motion, and the cause of confusion and unending argument. Their use also hides what we ought to know, and has for centuries hidden the epoch of creation.

#### THE FIRST DAY.

The first day was Sunday. It has always been the first day of the week, because it is preserved in its place by the motions of the moon, and all the eclipses. He is not an astronomer who imagines that the week of seven days has been broken, or that we are not able to follow and tabulate all weeks from creation to the present period.

The work on the "first day" was (1) the creation of the solar heaven and earth from their chaotic condition; (2) the creation of light; (3) the division of light from the darkness; and (4) the establishment of the rotatory and annual revolution of the earth, with an oblique axis for producing seasons. The science of astronomy has been immensely extended and advanced during late years. For example, by basing astronomy upon the natural lines of time, produced by planetary motion, instead of upon fictitious pagan periods, or years, beginning by order of the Legislature, we are now able to investigate any event or period of history, the result is the date of creation has been vindicated, and the work of the "fourth day" fully understood; whilst the application of photography, and the study of chemical astronomy, have shown us that all the matter in the universe exists in progressive stages of advancement, so that the numberless stellar systems we see around us must be separated from our own solar system, not only on account of their great distance, but also because of their varied constitutions; and, as a result, the creation of our solar system stands apart from the existence of the stellar heavens. This is what Scripture teaches.

Let it be also understood that the latest discoveries of astronomical science (although yet progressing and far from being settled) relate to the existence in the universe of vast agglomerations of nebulous matter and systems of worlds, by which we find that all the heavens are not stars or suns as they were formerly supposed to be, but are composed of systems of matter existing



in every stage of development, each progressing towards a more perfect condition. Some have probably become ready for such a creation as our solar system which the earth and planets have already experienced, whilst others are far from such a stage of perfection. Mr. Lockyer recognises about seven different stages.

As to light, our ideas have been revolutionised. The law of progression, which we see around us in the heavens, forbids us to dream that the light which our earth has had has always been the same as that by which it is now illuminated. What is called chemical astronomy requires us to bid adieu to luminous ether when we investigate the exterior constitution of the sun. There is nothing nebulous about his body. His photosphere, or sphere of light, and his chromosphere, or sphere of colour, are too resplendent and refined for such an antique definition as sedimentary nebula. Yet he is not a ball of fire, but a dark, material world enveloped in six or seven layers most admirably arranged to produce light and heat. There are occasional rifts in the photosphere, popularly known as "spots on the sun," through which we see his dark body. His chromosphere is orange-red, which is more or less modified by a third sphere or layer, called the corona, extending to an enormous distance, some portions of which are pale green, whilst others are made up of long rays of interlacing plumes. Whatever may have been the pristine character of the sun as a huge central body of consolidated matter—or later on if there still lingered around his mass the remnants of used-up luminous nebula—his present compact and beautifully-defined form, with his photosphere of light, his chromosphere of colours, and his mysterious corona, seem more consistently to be new solar conditions called into existence for the special requirements of the advanced condition of our world at the epoch of creation.

We have not sufficient knowledge to understand the creation of light. We see it. But some men ask why the formation of the sun should be spoken of in the fourth day, and the creation of light in the first day? The writer of the words, and every man who reads them immediately after they were written, would be sensible of the apparent paradox as much as ourselves; but there was no man living before the sixth day, and there seems to have been authority for writing what is written. We cannot suppose that the mass of the sun was created on the fourth day. We have no warrant from Scripture for thinking anything of the kind. If the light of the first day was not from the sun, it was wrapped round him on the fourth day. But the difficulty (which arises entirely from the absence of fuller information) is solved by observing that as the fourth day was the arrangement of the solar system, the sun is not spoken of till that day, he being on that day "set" in his "superior position" on the equinoctial colure, from whence he departs and returns, so that he is "made" to produce days and years and seasons—a position in which we now find him, only on the fourth day of every year.

We have next to consider the work of dividing the light from the darkness on the first day. It is a question of motion. Science is immediately out of court when we begin to speak of the origin of motion. Sir Isaac Newton understood gravitation, but he never dared to speak of motion. Picquot, a Frenchman, admits that it is an impulse given by the Deity to the various orbs of heaven. There is no scientific difficulty about light. It must change with the progress of matter, and we accordingly see "suns in flames," as the sudden blazing up of stars is called; but about the origin of motion science is dumb. Darkness is caused by the turning of the earth on its axis, and revelation says this darkness was divided from the light on the first day. Here is the origin of the present diurnal motion of the earth, and as some of the planetary bodies do not rotate in a less period than a revolution round their primaries, we have no right to say that the earth had alternate day and night before creation.

First on the day we have not only the origin of new motion, we have also the remarkable circumstances with which it began. When we start a clock in motion, we set it to time. This was the case with the earth. The motion began when the earth was in such a position that the sun was on the equinoctial line—his maximum and central place in the firmament, from which he recedes to the south, and then to the north—and thus began a year. The motion also began when the moon was in a similar maximum position—new, and in opposition, or in a direct and selected line with the earth and the sun, so that the moon began her monthly course round the earth when the earth commenced its revolution round the sun. Without these two remarkable coincidences, neither the eclipses nor the transits of the planets, Mercury and Venus, could have their present dates. Without them also, the world would have had no time, and what is worse, it would have had no seasons, but would have an equal climate all over the world throughout the year. This is the case with the planet Jupiter now. The axes of Jupiter are nearly perpendicular, whilst those of the earth are inclined to the extent of  $23\frac{1}{2}$  degrees. Geology indicates that, at a not very remote period, our world had a uniform climate throughout the year, because we find the remains of animals and plants in the north which can now only exist in warm regions. These new periods of motion were a day of 24 hours, a lunar year of 354 days, and a solar year of 365 $\frac{1}{4}$ . We find the origin of these motions at the point of creation, and they exist now.

#### THE SECOND DAY.

The second day was Monday, when was created or perfected the atmospheric expanse which divides the water under the firmament from the waters above it. The atmospheric seas, or humid strata, comprise immense volumes of water, which often fall in deluging showers. The atmosphere which existed previous to this must have been like that of the moon—weak, and without buoyancy.

#### THE THIRD DAY.

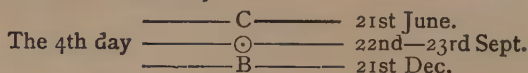
On Tuesday, the third day, the waters were gathered together into seas which may have been dislodged by the work of creation, so that continents of dry land re-appeared. This day was also the introduction of vegetation of superior forms. The seed was now to be in the plants, because seasons were produced, by giving the sun an appointed place in the firmament on the fourth day, to which he returns yearly. That there were no seasons before creation is evident from the curious character of fossil vegetation, the small tracts of dry land being “covered with rank vegetation of ferns, coniferous trees, and strange forms like gigantic reeds,” “*Geology*.”

#### THE FOURTH DAY.

This was Wednesday, and the work done was the setting of the lights in the firmament—the sun, moon, and stars. We are very certain of this, because we find that these celestial bodies obtain their culminations NOW on the fourth day of every solar year; the greater light—the sun—doing this with great precision, and the moon and stars taking their maximum positions in cycles revolving round the fourth day, to which they pay an annual allegiance. Advancing science has thus cleared up all the difficulties which used to perplex us about the creative work of the fourth day; and it may be said that there is no part of the programme of creation upon which such a great amount of knowledge has been obtained as the evening and morning which constitutes the 22nd-23rd of our September. If we refer to any good almanack, we always find that this 22nd-23rd of September is a period which cannot be overlooked. In physical geography it is what we call the autumnal equinox, when we have equal day and night all over the world; but in astronomical science it is the day when the sun is upon the equinoctial colure, or when he “crosses the line” formed by his entrance at the early

period of the world into the constellation Libra, or, "the balances;" which with the ancients always divided the old and new year, and was observed as a festival.

The following diagram will explain the position of the sun when in his maximum place on the "fourth day:"



On the 22nd-23rd September the sun is in his true and proper place in the firmament, where God set it on the "fourth day." He moves down to B, which he reaches on the 21st December—our shortest day—having then 23 degrees of declination south. From thence he travels to C, which he reaches on the 21st June—our longest day—and has then 23 degrees declination north of his maximum position. We have equal day and night when he is in his central place on the "fourth day," and has no degrees of declination. This is the autumnal equinox. We thus see the sun in the fourth day of every year re-take the position in the firmament where God placed him to rule the day, and to determine the end of one year and the beginning of another.

But there is yet very much more to say about this important fourth day. As already remarked, the moon was ALSO set in the firmament on this day, and this place, like that of the sun, is her maximum position. In the course of her progress the major, or longest line of her orbit takes the place of the minor line, so that her oval orbit gets athwart that of the earth. Just like an egg, you can hold it upright and then lay it flat on the table, in which case the longer length becomes horizontal and the width perpendicular. Now at creation, the longer line of the moon's orbit was perpendicular, since which it has gone on twisting round, in regular periods. Without this motion we should not have the eclipses all of which are produced by the moon. So that at the prime date, or Creation, the moon was set in the firmament and her two nodes, which are the points where she cuts across the level of the plain of the earth—ascending or descending—occurred in the centre of the first year. This is sublime astronomy and beautiful geometry. In other words we have here the arrangement of purposes necessary for "the beginning." The eclipses of creation year were in a central position. There were two "central" total eclipses of the sun, viz., on the 1st of the fourth month, and the 1st day of the tenth month. Thus—



By this diagram it will be seen that there were three lunar months before the first eclipse, and three months after the second eclipse, which equal the six lunar months that always occur between two eclipses. The position is one of a very marked character, because if we start to work out the eclipses with the first one, we shall enumerate them all in proper succession, picking up those recorded by the ancients, and arriving at those we now see. This ratifies the whole line of scientific time, and proves that the motion of the moon and the seasons began in year 0 A.M.

Now, as the nodes of the moon revolve round her orbit, in a direction contrary to her progress round the earth, in 18 years, we have these two eclipses of the sun which are denominated as being "of the same character" repeated after this period; not, however, at the same time of the year. They have a progressive motion. But, after 649 solar years, they repeat their dates, the moon coming in, as with flying colours, and amidst the artillery of the heavens—two central total eclipses at the same dates as in creation year—retaking her position she proclaims the beginning and the date of creation. She has accomplished her maximum cycle, the place where the sun, the



moon and the stars are now set in the firmament, as was the case "when the morning stars sang together, and all the sons of God shouted for joy."

In the work of this fourth day we read of "the stars also." But although so far as the creation in question is concerned, the reference is to the planets; yet, in another sense, the stars themselves are included, inasmuch as by the adjustment of the axis of the earth every star in the firmament was "made" to have its own declination and right ascension, together with the sun and moon on this fourth day. There is not a star in the firmament which does not pay annual homage to this arrangement.

#### THE FIFTH DAY.

Thursday was the fifth day, as now, when the waters brought forth abundantly the moving creature that hath life, and birds to fly in the open firmament of heaven.

#### THE SIXTH DAY.

This sixth day—Friday—was one in which the superior animals were created, of which geology produces no fossil remains. In pre-historic time—if they did not belong to the antediluvian period—the *Dimotherium* was 18 feet in length, and of proportionate height; the *Negatherium*, or great beast, had feet a yard long, and thigh bones three times thicker than those of the elephant; and the *Edentata*, a terrible beast, was a huge animal inhabiting the borders of large lakes. How different are these to the ox or the noble and useful horse.

This sixth day was also the day when God created man in His own image—the masterpiece of all creation. No fossil remains of man or his work have been found. A pre-historic man is a contradiction of science and revelation. He could neither have life or food.

Thus, the programme of creation is found in a chapter in the Book of Genesis, which is full of science, and abounds more with the evidence of inspiration than any other. It is decidedly antediluvian, according to its dates, and, therefore, it would be impossible for any record to state that Adam was the first man if all the Antediluvians knew he was not. We cannot insult the intelligence of men by stating that William the Conqueror was the first man, and that before him there was not a man to till the ground. The extensive account of the formation of the first woman forbids us to think that she was a female baboon. Of Eve Adam said, "This is bone of my bone and flesh of my flesh," and it is a violation of this principle which throughout Scripture constitutes the sin of adultery.

#### THE SEVENTH DAY.

We read that God blessed and sanctified the seventh day, Saturday. To bless is to exalt, and to sanctify is to set apart for religious and spiritual use. Accordingly investigations show that all the superior events of Scripture took place on the seventh day. Nine out of the ten dates of the flood are Saturdays, and when God spoke to the prophets, it was on the Sabbath day. A solar cycle must begin with Sunday, and so have Saturday for its seventh day, otherwise it could not be constructed, nor could it record the movements of the heavenly orbs.

It is plain also that the Sabbath day, which completed the week of creation, has been known and observed from the first Sabbath in Eden to the present time. The eclipses and transits of Mercury and Venus show that the week has never been broken, because there are certain transits which always take place on the same day of the week.

#### THE YEAR OF CREATION.

Finally, let it be remarked that the record of creation is proved to be genuine history. It is the beginning, the pillar of time, which Infinite Wis-

dom has set up—a pillar which no man can disturb, and one against whose testimony we cannot speak a word. Its date is written on the walls of the sky by every recurring eclipse, and is recorded, as by the finger of Deity, on the face of the sun by every transit we see.

We find the year of creation by obtaining the year of the flood, which was 1656. It, therefore, is manifest (and it was so) that 1656 years before creation, the year began with Sunday, and with the first year of the solar cycle, which is when the lunar and solar years are together. Had the solar cycle placed the 1656th year, which preceded the flood, in the second or any other year than the first, the date of the flood would have been erroneous, and the prime date of creation would have fallen with it. Another way in which the year of creation is found is by the date-repeating cycle of eclipses. The cycle can only begin with the first year, and starting thus it produces the eclipses we see. One other way must be mentioned. Every seventh year is produced by dividing the A.M. year. When there is nothing over the year is Sabbatic; but we have nothing to divide without starting our A.M. year from creation. These facts (but there are others) always supply years computed from "the beginning," which have the days of the week on the solar cycle, which the dates of history require. It is, therefore, the easiest thing in the world to identify creation as year 0 A.M., the flood as 1656, the crucifixion as 4029, and the present year (1895) as 5893. There are Samaritan and Septuagint records of the patriarchs, but they are not astronomical, and are therefore erroneous.

The description of creation ends with the third verse of the second chapter, and Moses and his assistants, who were the compilers, next proceed to make extracts from other books or sources of information. We have the titles of some of them. That in chap. ii. is "The Generations of the Heaven and the Earth." Chap. v. comprises extracts from "The Book of the Generations of Adam." In chap. x. we have a compilation of "The Generations of Noah," and in xi. we have another splendid and simple record of the years of the world carried on by the same principle as chap. v. It comprises "The Book of the Generations of Shem." Ancient authors were evidently accurate men because all these records are proved by eclipse cycles, seventh years, solar cycles, and the Metonic cycle, so that a man who questions them must pose as a great simpleton. No man who understands the above-mentioned Books of Generations can challenge their accuracy. But it is the first chapter of Genesis which is the most remarkable. It describes history before there was a man to notice the events which are recorded, and search what scientific books we please, we shall never find it equalled by the splendour of the scientific records which it contains. The events of the "fourth day," which have been hidden by our crooked and fictitious system of legislative years, and which have been derided by cavillers, shine with overpowering brilliancy by reason of the sublime astronomy and geometry which they unfold to our view. In this first chapter of Genesis we reach the Prime Date—the point from which *all* the cycles of time proceed—a point where we find them all abreast on one line—a position which they have never since resumed and cannot do so owing to their unequal length and dissimilarity of character. It is the Prime Date from which all planetary motion proceeded, and is the basis of all our astronomy. How was this initial point obtained?

The substance of our argument is this. We find that by reversing the eclipses from those we now see, the astronomical line of time reaches the Prime Date, 0 A.M., without passing beyond it, or requiring any packing to lengthen it. This being so, we have all we claim or want to claim. Our line is perfect and true. On the other hand, those who oppose the line of time by revelation, cannot produce any evidence for theirs. They retreat saying, "All is impenetrable darkness." This ever will be so. Yet, like Balaam, they stand up to curse us, but have to bless us.

# HOW THE DATES OF THE FLOOD ARE PROVED.

All the dates in the Bible are planetary time of the highest scientific character, and are therefore capable of proof. In the diary of the flood, recorded in the 7th and 8th chapters of Genesis, there are ten dates either distinctly expressed or implied, so that we have only to first notice in what year of the world the Scriptures place the flood, and then see if the dates occurred in that year. When we do this, we verify the historical accuracy of the history.

The year of the world, which is the A.M. year when the deluge took place, is obtained from the 5th chapter of Genesis by consecutively enumerating the years when the antediluvian patriarchs were born, and then adding them up to find the total. Thus:—

|  |                                    |                |      |                |      |
|--|------------------------------------|----------------|------|----------------|------|
| Gen. v. 8.                               | Seth was born when his father Adam | ...was         | 130, | which was year | 180  |
| " 6.                                     | Enos do. do.                       | Seth ...was    | 105, | do.            | 285  |
| " 9.                                     | Cainan do. do.                     | Enos ...was    | 90,  | do.            | 325  |
| " 12.                                    | Mahaleel do. do.                   | Cainan ...was  | 70,  | do.            | 395  |
| " 15.                                    | Jared do. do.                      | Mahaleel was   | 65,  | do.            | 460  |
| " 18.                                    | Enoch do. do.                      | Jared ...was   | 162, | do.            | 622  |
| " 21.                                    | Methuseleh do. do.                 | Enoch ...was   | 65,  | do.            | 687  |
| " 25.                                    | Lamech do. do.                     | Methuseleh was | 187, | do.            | 874  |
| " 38.                                    | Noah do. do.                       | Lamech ...was  | 182, | do.            | 1056 |
| Gen. vii. 11, Flood came when Noah...was |                                    |                | 600, | do.            | 1656 |

Total 1656, the flood year.

Investigation will show that eight of the ten dates of the flood belong to the year 1656, which was the 600th year of Noah, and two of them to the first two months of 1657, viz., the 601st year of Noah. This is so stated in Gen. vii. 11 and viii. 13.

Investigation will also show that with one exception, all the dates occurred on Saturdays, the old Sabbath Day. The exception is the 1st day of the 10th month (Gen. viii. 5). We find all the dates in the Bible, when the events are such as involve no violation of the Sabbath law, took place on the seventh day, a fact which doubtless arises from the statement that God blessed (exalted) the seventh day.

The nine dates of the flood are tabulated in almanack form, as follows, the figures being the date of the Sabbath Day (Saturday)—

Year 1656 A.M., or Noah's 600th.

|               |     |     |     |
|---------------|-----|-----|-----|
| 1st month ... | 12  | 19  | 26  |
| 2nd " ...     | 10a | 17b | 24  |
| 3rd " ...     | 2   | 9   | 16  |
| 4th " ...     | 7   | 14  | 21  |
| 5th " ...     | 13  | 20  | 27  |
| 6th " ...     | 4   | 11  | 18  |
| 7th " ...     | 8   | 10  | 17c |
| 8th " ...     | 1   | 8   | 15  |
| 9th " ...     | 7   | 14  | 21  |
| 10th " ...    | 5   | 12  | 19  |
| 11th " ...    | 4   | 11e | 18f |
| 12th " ...    | 2   | 9   | 16  |

The year ended on the 6th day of the week.

Part of Year 1657, Noah's 601st.

|               |    |    |    |
|---------------|----|----|----|
| 1st month ... | 1h | 8  | 15 |
| 2nd " ...     | 6  | 13 | 20 |

The black figures are the dates mentioned, and the small italic letters refer to the passages of scripture where they are mentioned.

In order that the date of the Flood, 17th of the 2nd month, 1656, should be Saturday, the 1st day of Creation must have been Sunday, the first day of the week of the first month and the first year.

Now comes the grand and irresistible proof that the above was the true form of the year 1656, viz., having its first Sabbath or seventh day of the week on the 5th of the 1st month, and its last Sabbath Day on the 23rd of the 12th month as indicated above; because if this be proved to be the form of the year 1656, we have verified what we obtained by tabulating the births of the Patriarchs from Gen. v.

This irresistible proof is obtained by referring the dates to the following Solar Cycle. A Solar Cycle is a clock of time, and is like a multiplication table for its precision and arbitrary character. It is composed of seven years, and its principle is that it brings the same day of the week with which it begins, or any other day in it, round again to the same date of the month. The following seven years form the Antediluvian Solar Cycle, but there is no such cycle unless weeks of seven days are observed.

REFERENCES.—a Genesis vii. 1 with 4; b vii. 11; c viii. 4; d viii. 3 (the 150 days after 40 of rain ending on the 190th day, of the flood, must fall on Sabbath Day, the 29th of the 8th month); e viii. 6 (the second 40 days began viii. 5, viz.:—221st to 260th day of the flood, immediately on their expiration the dove was sent out the first day, which unquestionably rose from the ark on the Sabbath Day); f viii. 10, the dove sent out the second time; g viii. 12, dove sent out the third time; h viii. 13, New Year's Day (lunar) and Sabbath Day; i viii. 14, earth all dried, end of solar period of 365 days, and Noah leaves the ark

A perfect almanack of the flood year, with the date of the month of every day, is printed in another place of the Historical Bible.

# THE ANTEDILUVIAN SOLAR CYCLE.

All the figures are 7th or Sabbath Days—Saturdays, the old Sabbath Day.

| mth. | 1st year.    | 2nd.         | 3rd.         | 4th.         | 5th.         | 6th.         | 7th.         |
|------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| 1st  | 7 14 21 28   | 8 10 17 24   | 6 13 20 27   | 2 9 16 23 30 | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   |
| 2nd  | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   | 6 13 20 27   | 2 9 16 23    |
| 3rd  | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   | 6 13 20 27   | 2 9 16 23 30 | 5 12 19 26   | 1 8 15 22 29 |
| 4th  | 3 9 16 23    | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   | 6 13 20 27   |
| 5th  | 1 8 15 22 29 | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   | 6 13 20 27   | 2 9 16 23 30 | 5 12 19 26   |
| 6th  | 6 13 20 27   | 2 9 16 23    | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   |
| 7th  | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   | 6 13 20 27   | 2 9 16 23 30 |
| 8th  | 3 10 17 24   | 6 13 20 27   | 2 9 16 23    | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   | 7 14 21 28   |
| 9th  | 2 9 16 23 30 | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   | 6 13 20 27   |
| 10th | 7 14 21 28   | 8 10 17 24   | 6 13 20 27   | 2 9 16 23    | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   |
| 11th | 6 13 20 27   | 2 9 16 23 30 | 5 12 19 26   | 1 8 15 22 29 | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   |
| 12th | 4 11 18 25   | 7 14 21 28   | 3 10 17 24   | 6 13 20 27   | 2 9 16 23    | 5 12 19 26   | 1 8 15 22 29 |

The unalterable construction of this solar cycle is seen as follows: It is seven lunar years of 354 days each, or 12 revolutions of the moon. As the moon completes a revolution round the earth in  $29\frac{1}{2}$  days, the ancients alternately used 30 and 29 days for their months in order to keep up with her movements, and thereby begin each year, as well as every month, with a new moon. If we therefore commence to put on a piece of paper each 7th day we shall write all the figures here printed. Thus in the first month, we have 7, 14, 21, 28. These were the seventh or Sabbath Days (Saturdays) of the first month. There were 30 days in the first month. There are therefore 2 left. As 5 more days added to 2 would be another seventh day, the first Sabbath Day in the second month would fall on the 5th of that month, so that the seventh days of the second month are 5, 12, 19, 26. There are 29 days in the second month, because the months have alternately 30 and 29 days. Therefore there are 3 left after the 26th of the second month. These 3 and 4 more days make another seventh day. Hence the first Sabbath Day in the 3rd month is the 4th of that month. In this way we write all the seven years, and should do so without having the above solar cycle before us. It forms itself by writing each 7th day. Let it also be here remarked that no more than seven years can be written, because an eighth year would be the same in form or dates as the 1st of the cycle.

Now when we have written out the solar cycle in this simple but correct way, we shall find that we have unconsciously written the nine dates of the flood, namely, in the 5th year, and in the two first months of the 6th year.

The last thing we have now to do is to find whether this 5th year of the cycle became the year 1656, which Genesis v. furnishes as the flood year. To do this, we must divide 1656 by 7, because it is the number of years in the cycle. We then find that it goes 236 times with 4 over. When we multiply this 236 by 7, we have 1652. Hence the first year of the cycle was 1652, the second was 1653, the third was 1654, the fourth was 1655, and the fifth was 1656—the flood year with the dates we want. The work is then done. Observe that this 5th year of the cycle has the same dates as the example on the previous page, and the dates of the flood also in blacker type.

It should however be explained that the last year of the cycle would be 1652, and not the first as we have stated, but in the A.M. era. Creation, or the 1st year, is called 0 A.M. Hence the reckoning is only 6 years on the first cycle. Years of history are counted in the same way as the life of a man. His first year is 0, and his second year is reckoned as his age 1, that is, immediately the second year begins, he has lived one year. In this way all the A.M. years are reckoned as years past.

The reader will now see by the foregoing directions, that the year 1656, which is obtained from the fifth chapter of Genesis, was the year of the flood, because all the nine dates of the flood given in Gen. vii. and viii. are found in that year of the solar cycle. Five of the dates are recorded by Noah as 7th days, but if one is, the rest are also 7th days.

In a word the reader will himself have proved the accuracy of the Biblical record.

We have said that one of the 10 dates of the flood was not a Sabbath Day. It is that in Gen. viii. 5, but it seems to have been necessary to mention it, in order to know the date of the 40th day when Noah sent out the dove.

There are other interesting points; one is that as the lunar year is 11 days shorter than the solar, the Antediluvians were celebrating the new solar year when the flood came. This agrees with Matt. xxiv. 38. The other points are how the Antediluvians added 77 days at the end of each cycle to reach the solar year; also that the astronomical lines of time by eclipses and transits show that the 1656 years were lengthened to solar years.



## Creation and Geology.

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As already intimated, the term *Creation* implies, in its primary sense, the production of something which did not previously exist; but in its later and subordinate sense, it means those subsequent operations on matter previously existing, by which it receives new forms, and is subject to different laws. The latter seems to be the creation mentioned in the first chapter of *Genesis*, and therefore whatever claims are made by geologists for the development of the rocks or strata of the earth during ages of ages, can be granted without disadvantage to the sacred text. But this concession does not include years of time, alternate nights and days, the seasons, the existence of fruit-bearing plants and trees, the domestic animals, and man.

Creation was not evolution. It was an arrangement of planetary worlds, and the introduction of laws by which they are controlled and preserved. There were, therefore, no cycles of time before creation, so that when geologists speak of millions of years, we are entitled to ask, "Where do you get them?" Investigation shows that all the cycles of time started from one point—that of the prime date. They began together, but they have never been able to resume that position, and owing to their different character and lengths, can never do so.

The discovery of this fact—the simultaneous origin of all the cycles of time—would have been achieved many years ago, but unfortunately our astronomy has been hampered with fictitious and unnatural years, which have prevented the necessary investigation. Now that we have cleared away all this astrology from our astronomy, we can use it, and cut our way through the thicket.

This arrangement of planetary worlds at creation does not include the stellar orbs. It is confined to the solar system. The stellar heavens, we find, are not all suns. There are in them nebula of conglomerated masses of matter in various stages of development. It would not be improper to call them wombs of worlds. Hence it is natural to ask, where did this world come from? We have no right to suppose that it has always occupied the locality of the heavens in which it is now placed. It is a stratified world, widely differing in constitution from the moon. The two seem not to have had the same origin. The moon is much older, it is said by some astronomers, and the ancient Babylonians said the moon was older than the sun. But whether this be so or not, the earth and the moon certainly differ in age and constitution, and cannot always have been neighbours, or had one common origin. This dissimilarity of age and constitution seems also to be found in respect to other members of the solar system. Jupiter has yet an upper sea. The continents of Mars are repeatedly submerged, and it is insisted by some of our most careful observers that Venus has no alternate night and day. We may, therefore, reasonably conclude that creation was an arrangement of planetary worlds whose origin was the womb of nebulae. Hence, geology can have its fling, and evolutionists can hammer away with their theories. We can allow them whatever they desire.

There is yet another view. Our earth may have been a comet, then a satellite, and afterwards a planet revolving round some other luminary, before being a member of the solar system. Matter is capable of higher development, so that after serving its period in this part of the heavens, it may be drafted off to some other, and have a new race of geologists to speculate concerning its strata.

There is a third view. We have now the central or—the sun—surrounded with a family of worlds; but these in the distant future may "perish and wax old as doth a garment, and as a vesture they may be folded up." In other words, they may impinge on the sun, and thus contribute to his size. Their present places may then be supplied with a new set of planets, disentombed

from some nebula. Originally the sun may have been a much smaller body, but having devoured his children, like Saturn, he has achieved his present proportions. Of his increase, in this way, there may be no end.

These reflections are sufficient to show that we are not warranted in supposing that our earth has never existed under other conditions in some distant part of the universe, or that it has always been a planet revolving round a primary. We have to account for the origin of the laws of motion. Geology or evolution cannot do this. Creation can. More than this, we now find that creation was the simultaneous origin of the motions which are producing days and years, and seasons. Hence we see that motion is law. It is law chosen and adapted to constitution. If motion were not law, it would be destruction, for it would be like running a locomotive without an engine-driver. Therefore, as the arrangement of the solar system and the origin of the laws of motion, creation stands apart from geology and entirely supersedes it.

## The Form of Biblical Years.

The years of the Bible are natural and scientific, being formed by the sun and the moon, which as we read, were appointed for days and years. The years of the Bible therefore begin with the autumnal equinox when the sun is on the equinoctial line. The form is that known as the lunar year consisting of 354 days, which were divided into twelve lunar months of alternately 30 and 29 days. As the moon travels round the earth in  $29\frac{1}{2}$  days, the Biblical year has a new moon on or close to the first day of every month, and is thus astronomical. With such an arrangement it is impossible to alter the dates and days of the month without disturbing the motion of the moon. Hence the dates are perpetual, and the days of the week of the dates are easily found. The solar year produced by the sun is  $365\frac{1}{4}$  days, and was known chiefly as a period because it was not divided into months and dates as it is by us. The shorter lunar year was, however, always made solar at regular periods. By the Antediluvians, whose solar cycle comprised seven lunar years, 77 days (11 weeks) were added at the end of the cycle, but sometimes only 70 days were required (10 weeks). By the Chaldean and Ancient Hebrews, whose solar cycle was 15 lunar years (reduced from 21 to make it accord with the eclipses and work by the spheroid), there were 34 days added at the end of every three years. The following table presents the months of the lunar or Biblical year as compared with English months.

- vii. 1 Tisri, part of our September and October.
- viii. 2 Marchessan, part of our October and November.
- ix. 3 Chisleu or Kislev, part of our November and December.
- x. 4 Thebet, part of our December and January.
- xi. 5 Sebat, part of our January and February.
- xii. 6 Adar, part of our February and March.
- i. 7 Nisan or Abib, part of our March and April.
- ii. 8 Jyar or Zif, part of our April and May.
- iii. 9 Sivan, part of our May and June.
- iv. 10 Thammuz, part of our June and July.
- v. 11 Ab, part of our July and August.
- vi. 12 Elul, part of our August and September.

The intercalary month was called Ve-Adar, and when used came in after Elul.

The numerals are the sacred order of the months. The sacred year began with Nisan in commemoration of leaving Egypt.

The value of all astronomical science is the accuracy of its calculations, but it is impossible to ensure accuracy when we use periods of time which have no natural and scientific basis. The old school of astronomers to this day have not been able to make a practical use of astronomy for all mankind, because their solar year, although correct in length, is not the natural year produced by planetary motion. Hence no tables of eclipses or transits can be provided for purposes of time or history by years overlapping those produced by celestial phenomena. But when we use natural years a host of advantages come to our hands. For example, we find that eclipses move in cycles of 649 years, as shown in the margin of this page, when, by having travelled through the year, they repeat their dates. We also see that these cycles form another of seven, and that each of them begins with one of the days of the week, so that in this way the eclipses lay down all past years by a method that cannot be disturbed. It is proper, therefore, before showing the number of all past years, that the reader should first know what a solar year is. Its length, 365 $\frac{1}{4}$  days, is well known, but its *form* is not printed in books. According to the earliest history, Genesis i., and all scientific investigation, the solar year begins on Sept. 20th and thus the "fourth day" was, as now, the autumnal equinox on the 23rd, when we have equal day and night all over the world. This beginning of the year was observed by the ancients during 3,000 years. There must be two equinoxes in the year, six months apart. The vernal equinox, is March 22nd, the earth having then travelled to the opposite side of her orbit round the sun. So that unless we observe a year of this natural form, it cannot have two equinoxes six months apart, marking off a whole revolution. This is not all. We could not always have 12 new moons in the year, the lunar and solar year would not start together every 649 years, and we should be out of gear with all planetary motion, including the transits of Mercury and Venus. The medley would be and—with our unscientific form of English year—it really is, like a dozen musicians all playing different tunes. But when we make our calculations with the use of natural years, we preserve the uniformity of the clock-like motions of the heavens, and self-constructed tables are ready at our hands, providing, like immovable longitudes, a scientific basis for all history.

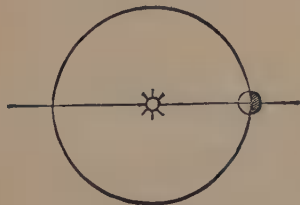
|      |      |  |
|------|------|--|
| A.M. |      |  |
| F    | 0    | way the eclipses lay down all past years by a method that cannot be disturbed.   |
|      | 649  | It is proper, therefore, before showing the number of all past years, that the reader should first know what a solar year is. Its length, 365 $\frac{1}{4}$ days, is well known, but its <i>form</i> is not printed in books. According to the earliest history, Genesis i., and all scientific investigation, the solar year begins on Sept. 20th and thus the "fourth day" was, as now, the autumnal equinox on the 23rd, when we have equal day and night all over the world. This beginning of the year was observed by the ancients during 3,000 years. There must be two equinoxes in the year, six months apart. The vernal equinox, is March 22nd, the earth having then travelled to the opposite side of her orbit round the sun. So that unless we observe a year of this natural form, it cannot have two equinoxes six months apart, marking off a whole revolution. This is not all. We could not always have 12 new moons in the year, the lunar and solar year would not start together every 649 years, and we should be out of gear with all planetary motion, including the transits of Mercury and Venus. The medley would be and—with our unscientific form of English year—it really is, like a dozen musicians all playing different tunes. But when we make our calculations with the use of natural years, we preserve the uniformity of the clock-like motions of the heavens, and self-constructed tables are ready at our hands, providing, like immovable longitudes, a scientific basis for all history. |
| Th   | 649  |  |
|      | 649  |  |
| W    | 1298 |  |
|      | 649  |  |
|      |      |  |
| Tu   | 1947 |  |
|      | 649  |  |
|      |      |  |
| M    | 2596 |  |
|      | 649  |  |
|      |      |  |
| #    | 3245 |  |
|      | 649  |  |
|      |      |  |
| S    | 3894 |  |
|      | 649  |  |
|      |      |  |
| F    | 4543 |  |
|      | 649  |  |
|      |      |  |
| Th   | 5192 |  |
|      | 649  |  |
|      |      |  |
| W    | 5841 | A.M. year, makes "confusion worse confounded."   |

Advancing science has got rid of all these encumbrances by the use of Chronological Astronomy, which cannot accept any year without its known eclipses. The work is superior to Nautical Astronomy by which we sail all over the world using measurements.

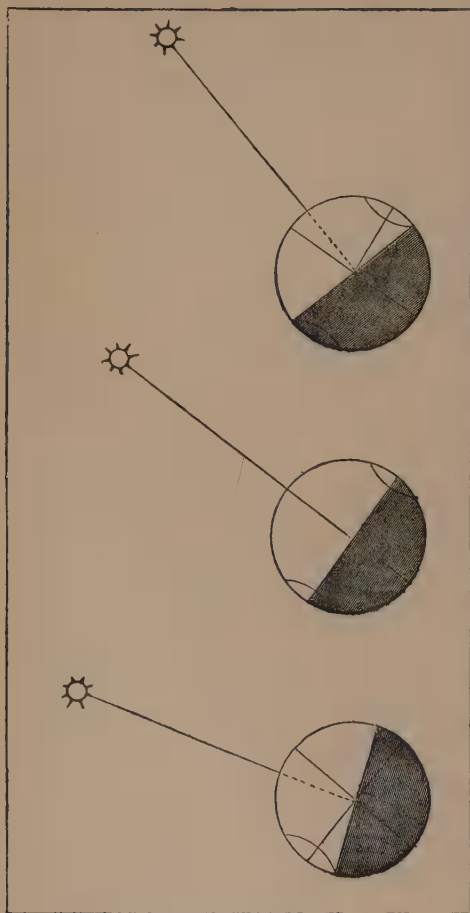
The eclipse period is 6585 $\frac{1}{2}$  days, which are 18 solar years and 10 or 11 days with English years, but the period is just 18 years with Chaldean and Biblical time. The latter is formed on a system of giving and taking by means of the 6 intercalary periods, one at the end of every 3rd year. The solar eclipses thereby take place at the beginning and lunar eclipses in the middle of the month. Instead therefore of eclipses moving through the year in stages of about 10 days—and thus occurring three times in the month—they took place three times at one date—say 1st of the 4th month—and then moved a whole month forward. They are so shown on the "Triple Eclipse Table," and are brought from Creation year down to those we now see without the loss of a day. Proof: the Solar Cycles show that the first eclipse took place on Friday, the 1st day of the 4th month in year 0, and coming forward to our time, it occurred again on Friday, 1st of 4th month, 5859, which was Friday, our Jan. 11th, 1861. The junction is complete and is also conclusively proved by the Metonic Cycle, transit tables, &c. &c.

#### FORM OF THE SOLAR YEAR.

Let the annexed circle represent the orbit of the earth round the sun, completed in 365 $\frac{1}{4}$  days, a solar year. A straight line drawn through it must divide it into two halves and the intersecting points must form two equinoxes always separated by six months. As the autumnal equinox starts with the 1st month, (on the right) the vernal must end the sixth month, on March 21st. This is the natural year. It is also the Biblical and scientific year.



The following figures representing the Seasons, Equinoxes, and the positions of the Sun on the Zodiac in the four quarters of the year, are more descriptive than those published in other books, and will be easily understood.



THE SEASONS.

The following diagram of the ecliptic, (left side) shows the earth on opposite sides of the sun, which is always on a level with the earth's centre (the dotted line) called the ecliptic, but owing to the obliquity of her axis, when on the sun's left, the equator is below the sun, and when the earth is on the opposite side, the equator is above the sun.



THE ECLIPTIC.

At the autumnal equinox, Sept. 23, (the middle figure of the annexed triple diagram) the sun is direct on the equator, and the light is parallel with the axis of the earth, consequently there is equal day and night all over the world. It is the same at the vernal equinox about the 22nd of March, when the earth is on the other side of the sun. Then on the 21st of June, (the top figure) the sun is  $23\frac{1}{2}$  degrees above the equator, and consequently the northern part of the earth has most light, and the south is dark and cold. But on the 21st of Dec. (represented by the lowest figure of this triple diagram) the sun has got to the same distance,  $23\frac{1}{2}$  degrees, below the equator, and now the south has most light whilst the whole of the arctic regions are in darkness. It is easy to see that the year can only begin when the sun is on the equinoctial line, in his maximum position, and not when he is so far from it. The science of geometry also teaches this, whilst everything pertaining to the motions of the earth and the planets require it. It is so with the eclipses. Unless we start when the nodes of the moon are in the centre of the solar year, as in creation year, they cannot be tabulated. Perfect physical arrangements, in agreement with geometrical and astronomical, data must be regarded if our science is to be true. Advancing science cannot be bound to the errors of our predecessors.

It will be understood that the alternate light in the north and south is not produced by any alteration of the position of the sun, but entirely by the obliquity of the axis of the earth when on opposite sides of the sun.



THE ZODIAC.

The result is what we all see. The sun has three places on the Zodiac as shown by the diagram (bottom figure on the right). About 12 o'clock at noon. Dec. 21st, he is on the lowest arc; at the two equinoxes in Sept. and March, he is on the middle arc, and on the 21st of June he is on the top, and makes a wider circuit of the heavens.



## POSITIONS OF THE EARTH AND MOON AT CREATION.

Creation year was phenomenal. It was distinctly marked by the existence of geometrical and astronomical standards by which it is well identified. Some of these have already been alluded to, such as the beginning of the solar cycle that year with Sunday as the first day of the week, the commencement of the Metonic cycle by the Moon, the starting together of the solar and lunar years, and the splendid positions of the nodes of the moon in the centre of the solar year. To these must now be added the simultaneous and sublime parallel positions of the earth and the moon in their orbits, as shown in the diagram on this page. Together they form the magnificent starting-post of time recorded in Genesis i., 3996, B.C. or 0, A.M., and more so if Mercury and Venus be added, as they also had their orbits and positions in line with the earth at creation.



It will be seen by this diagram that neither the orbit of the earth or the moon is a circle, but an ellipse, but both are parallel in position. This was the case at the beginning of year 0 A.M., otherwise the eclipses could not take place, or be of the same character as those we now see. The sun is on the equinoctial line producing equal day and night, Sep. 23, the "fourth day" of every true year, and no matter when we now observe the longitude of the sun or moon, their positions can be traced back to those in the diagram. For example, after 669 lunar years, when the earth is at the autumnal equinox, as at creation, she catches the moon in her syzygies, the earth having completed 649 revolutions (solar years). In other words, the moon is there repeating with the earth the phenomena of creation, and three

months afterwards the moon is in her node. Nine such periods were completed, as shown by the total solar eclipse, on Wednesday, 1st day of the 4th month, 5841, A.M., which was Wednesday night, invisible in London, Dec. 20-21, 1843, A.D. The proof: 5841 divided by 9 goes 649 times. The latter is the eclipse cycle.

The longest line in each orbit is the line of apsides of the earth and the moon, and the short one is the line of syzygies, when the sun, earth, and moon are in conjunction. The sun is never in the centre of the earth's orbit, but in the lower focus. This is also the true position of the earth in respect to the moon's more oval orbit. Here again, as in the diagram, the earth and moon had similar positions and were at the point where their motions began. This is particularly phenomenal in the case of the orbit of the moon, because it twists round in the course of about nine years. Its position at creation was normal; but when the line of apsides takes the place of the syzygies, by lying, as it were across the orbit of the earth, the position is then said to be abnormal, or unnatural. The beautiful and normal position of the major axis of the moon's orbit may therefore be regarded as a third initial contrivance for geometrical and astronomical perfection.\*

Another physical evidence is: The diameter of the earth is  $26\frac{1}{2}$  miles longer at the equator than that extending from the poles, so that by gravitation the sun has a greater pull on it. Hence we find the equator in its natural position "set" at the point of creation, like that of the planet Jupiter now; but with a continuance of this position there could be no seasons.† To obtain seasons the axis of the earth must be oblique in order that the sun may have angular distances from the equator in Dec. and June, accomplished by the annual revolution of the earth. But the greater attraction of the sun on the equator would overcome this oblique position, therefore to neutralize this "pull" the earth must have a rotatory motion, alternately producing day and night. The cause of this motion is inexplicable, particularly as Venus, which is nearly as large as our world, does not possess it. Should the rotatory motion cease, the axis of the earth would swing back to their natural perpendicular position and we should have no more "harvest festivals." We thus see that the rotatory motion began with the movement for producing seasons which, as the diagram shows, was at the point of creation. To these remarks we may add that geology, though yet an imperfect science, shows that at no remote period, the arctic regions were covered with tropical plants.

We therefore see that Creation, year 0 A.M., included an arrangement of planetary bodies to accomplish the necessary and definite purposes we now have, and that it has been our imperfect comprehensions of the sciences—and of time in particular—which have led to supposed disruptions between science and the sublime facts of revelation.

\* As the orbit of the moon (assumed to be closed for the purpose of easier comprehension) is tilted 5 degrees above the ecliptic, and her nodes shift one degree westward every lunation, there could be no central solar eclipse till the end of three months, Friday, 1st of 4th month, when the earth had reached the lower end of her orbit, and the next eclipse when at the top, in summer. The two nodes beautifully produced the eclipses in the centre of the true year—1111+1111111+111—  
† When the earth reaches the lower part of her orbit on Dec. 21st, the equator is  $23\frac{1}{2}$  degrees below the sun, and when at the top, the sun is the same distance above the equator. Hence the movement for obtaining these angular distances of the great luminary of day from the equator must begin at the Creation. They could begin no where else for the seasons.

*The a.m. years can be transferred from these pages to the margin of the chapters and verses in any Bible. To obtain B.C. years deduct from 4004, and years before the birth of Christ deduct the B.C. years from 3996.*

## Genesis 3996 before Christ.

Chap. Verse Date A.M.

Notes.

|       |    |      |   |
|-------|----|------|---|
| i.    | 1  | —    | "In the beginning," a great physical as well as historical fact—when all the cycles of time began together, after the mass of the earth had long existed in a rude and waste form.  |
|       | 5  | 0    | Sunday, first day of the week, Sept. 20.  |
|       | 8  | 0    | Monday, Sept. 21.   |
|       | 13 | 0    | Tuesday, Sept. 22.  |
|       | 19 | 0    | Wednesday, "fourth day" (see p. 5) Sept. 23.  |
|       | 23 | 0    | Thursday, Sept. 24.   |
|       | 31 | 0    | Friday, Sept. 25.   |
| ii.   | 3  | 0    | Saturday, seventh day, Sept. 26.  |
| iii.  | 1  | 0    | Satan and evil spirits are frequently alluded to in the oldest cuneiform tablets, "See Cuneiform Record of Creation."   |
| iv.   | 3  | 125  | "In the end of days," that is end of a cycle of seven lunar years. The lunar years would end on 17th July, but by taking up the extra or intercalary days the autumnal equinox would be reached. This is the meaning of the original text, which contains no such words as "In process of Time." Eighteen times seven are 126, but the A.M. year would be 125, owing to Creation reckoning as year 0. |
|       | 25 | 130  | Birth of Seth.  |
|       | 22 | "    | Nahamah is said by tradition to have invented weaving.  |
| v.    | 3  | 130  | Seth born.  |
|       | 6  | 235  | Enos born.  |
|       | 9  | 325  | Cainan born.  |
|       | 12 | 395  | Mahalaleel born.  |
|       | 15 | 460  | Jared born.   |
|       | 18 | 622  | Enoch born, translated in 987.  |
|       | 21 | 687  | Methuselah born, died early in 1656, the flood year.  |
|       | 28 | 1056 | Noah born.  |
|       |    |      | The year in which the patriarchs died can be obtained from the table on page 9, but they should not be placed in the margin of a Bible, as they break the line of history.  |
| vi.   | 3  | 1536 | This was 120 years before the flood, a third of 360, which is "a time."   |
|       | 10 | 1558 |   |
|       | 14 | 1636 | Supposed. See article "Noah's Ark." (Exodus).   |
| vii.  | 4  | 1656 | Saturday, old Sabbath Day, 10th of 2nd. month, 7 days before 17th in verse 11.  |
|       | 6  | 1656 | Saturday, 17th of 2nd month, 5th year of Cycle.   |
|       | 11 | 1656 | Saturday, at sunset time.   |
|       | 13 |      | Refers to same date 120 years back.   |
| viii. | 4  | 1656 | Saturday. The ark rested on Ararat on Sabbath Day.  |
|       | 5  | 1656 | Tuesday. This is the only day which is not a Sabbath, but it is given in order to show when the dove was sent out "40 days" afterwards.   |

Chap. Verse Date A.M.

Notes.

|       |    |        |  |
|-------|----|--------|--|
| viii. | 8  | 1656   | Saturday, 11th of 11th month.  |
|       | 10 | 1656   | Saturday, 18th of 11th month.  |
|       | 12 | 1656   | Saturday, 25th of 11th month.  |
|       | 13 | 1657   | Saturday. See all these dates on the Cycle, 5th and  |
|       | 14 | 1657   | Saturday. [6th years, page 10.   |
|       |    |        | The foregoing nine old Sabbath Days are astronomical and cannot be disturbed. They are the motions of the moon.  |
| ix.   | 29 | (2006) | Noah died.   |
| x.    | 1  | 1660   | See articles on this chapter. Japheth was the oldest.  |
|       | 6  | 1660   | About.   |
|       | 8  | 1680   | About.   |
|       | 10 |        | According to cuneiform tablets, Sumu-abi was the first King of Babylon in 1772. Probably he was a son of Nimrod. "Abi" has reference to the Flood. Calah is supposed by some men to have been the ancient name of Nineveh.   |
|       | 13 | 1681   | About.   |
|       | 23 | 1682   | About.   |
|       | 25 | 1757   |  |
| xi.   | 1  | 1757   | Same year Peleg born. See x. 25.   |
|       | 8  | 1771   | Dispersion was about 14 years later than 1757.   |
|       |    |        | The Kingdom of Babylon established in 1772 according to cuneiform tablets. See Babylonian Kings, <i>All Past Time</i> .  |
|       | 10 | 1658   | Arphaxad born.   |
|       | 11 |        | Shem died in 2158. Mentioned by Sanchoniatho, the  |
|       | 12 | 1693   | Salah born. [Phœnician, who lived 600 years after.   |
|       | 14 | 1723   | Eber, or Heber, born.  |
|       | 16 | 1757   | Peleg born. In his days the earth was divided, chap. x. 25. This was about 14 years before the confusion of tongues, by which the dispersion was enforced.   |
|       | 18 | 1787   | Reu born.  |
|       | 20 | 1819   | Serug born.  |
|       | 22 | 1849   | Nahor born.  |
|       | 24 | 1878   | Terah born.  |
|       | 26 | 1948   | Haran born.  |
|       |    |        | This verse is often misunderstood. It is not the date of Abraham's birth. He appears to be the youngest of the three sons of Terah, though mentioned last. We have a similar instance concerning Shem, Ham, and Japheth, yet in Gen. x. 21, we are told that Japheth was the elder, although he is mentioned last. We must obtain Abraham's age where it is distinctly recorded, viz., Gen. xii. 4, where it is stated that he was 75 when he left Haran, which was in 2083, because Terah died there when he was 205. Subtracting 75 from 2083, Abraham would be born in 2008, and this agrees with all other statements of his age. Terah would be 130 when Abraham was born. Thus take 1878, the year when Terah was born, from 2008, the birth of Abraham, and then 130 remains; add to this the 75 years of Abraham, and we have 205 for the age of Terah when he died in 2083. |
| xi.   | 32 | 2083   | Terah died.  |

Chap. Verse Date A.M.

Notes.

|       |    |      |   |
|-------|----|------|---|
| xii.  | 1  | 2082 | <i>b</i> This date was the beginning of the sojourn of 430 years. It is dated from the 15th month, which was the same date of its end. 3, when the Israelites left Egypt. The small letter <i>b</i> refers to the second year of the Hebrew Solar Cycle.  |
|       | 4  | 2033 |   |
|       | 10 | 2084 | About. Abraham goes down to Egypt.  |
|       | 14 | 2085 |   |
| xiii. | 1  | 2086 | Abraham returns from Egypt.   |
| xiv.  | 1  | 2091 | Battle of four kings against five. Chedorlaomer is mentioned in Assyrian history.   |
|       |    |      | We have found cuneiform tablets containing the name of Eri-Aku, which is Erioch, mentioned in <b>Genesis</b>  |
|       |    |      | xiv. 1. He was an Elamite King at Larsa, and he speaks of his father Kudur.Mabuk, or Kudur-Mabug, as the father of Western Syria. We also have found a tablet with the name of Kudur-Lagomar, the Chedor-laomer of Gen. xiv. 1, associated with Eri-Aku (Erioch) and Tudkhal (Tidal) of the same chapter. The historical accuracy of Gen. xiv. is thus confirmed. The year of the battle given in Scripture agrees with the period represented by the cuneiform tablets. Singular to state, the name of Abram has also been found enumerated in a Babylonian contract table in the time of Eri-Aku (Erioch). In fact, as Professor Sayce and Mr. Pinches point out, the Hebrews and the tribes of Southern Arabia must have had a common origin, as Gen. x. states: "Unto Eber were born two sons, Peleg (who was the ancestor of Abraham); and Joktan." The Arabian chronology begins with the name of Joktan. |
|       | 19 | 2091 | Abraham blessed by Melchizedek, King of Salem.  |
|       | 14 | 2091 | In Abraham's time Dan was called Laish, but the later name was added by Ezra.   |
| xv.   | 1  | 2091 |   |
|       | 13 | 2091 | This period of 400 years has often been erroneously explained as referring "in round numbers" to the 430 years of the sojourn. But it begins with the birth of Isaac, "thy seed," and ends with the death of Ramses II., the Pharaoh who was the great oppressor of the seed of Abraham. As Isaac was born in 2108, and Ramses II. died sometime in the first few days of 2508, the 400 years expired with his death. We have the date of this Pharaoh's death in Exodus ii. 23, in the intercalary days at the end of 2507. The words "in process of time" are no part of the original text. In this case, as in Gen. iv. 3, and some other places, the translators seem to have used these words because they did not understand the ancient expression which gives the date. These 400 years were a wonderful prophecy, and Moses records its fulfilment in Exod. ii. 23-25.                                 |
| xvi.  | 3  | 2092 | Abraham had been 10 years in Canaan.  |
|       | 16 | 2093 | Ishmael born when Abraham was 86.   |
| xvii. | 1  | 2107 | Abraham was 99.   |



Chap. Verse Date A.M.

Notes.

|         |    |        |  |
|---------|----|--------|--|
|         | 24 | 2107   | Ditto.   |
|         | 25 | 2107   | Ishmael was 13.  |
| xviii.  | 1  | 2107   | Abraham visited by three angels.   |
| xix.    | 1  | 2107   | Sodom and Gomorrah destroyed.  |
| xx.     | 1  | 2108   | Abraham at Gerar.  |
|         |    |        | Some writers suppose that this chapter belongs to an earlier period of Abraham's life, because Sarah was 90 in 2108. But the chapter seems to be written to show how God had preserved the beauty of Sarah.  |
| xxi.    | 5  | 2108   | Isaac born. Abraham 100.   |
|         | 10 | 2112   | Hagar and Ishmael cast out.  |
| xxii.   | 1  | 2132½  | Abraham not withholding his only son. A most beautiful figure and a most marvellous prophecy. After 1897 years both were fulfilled by the crucifixion of the Lamb of God, namely, about the same date in 4029½. A second 1897 years will end the Jewish times of 2520 years from their captivity, and thus reach 5926½. The chapter as far as verse 20 should be committed to memory.  |
| xxiii.  | 1  | 2144   | Sarah was 127 when she died.   |
| xxiv.   | 1  | 2148   | Rebekah  |
| xxv.    | 20 | 2148   | Isaac married to Rebekah when he was 40.   |
| xxv.    | 1  | 2151   | Abraham married Keturah when he was 143.   |
|         | 26 | 2168   | Esau and Jacob (twins) born when Isaac was 60.   |
|         | 7  | 2183   | Abraham died, aged 175.  |
|         | 17 | (2230) | Ishmael died, aged 137. <  |
| xxv.    | 20 |        | Isaac was 40 in 2148.  |
|         | 32 | 2200   | Esau gives up his birthright.  |
| xxvi.   | 1  | 2201   | A famine.  |
|         | 9  | 2202   | Isaac and Abimelech.   |
|         | 17 | 2204   | Isaac left Abimelech.  |
|         | 34 | 2208   | Esau was 40 when he married Judith. Isaac his father would be 100.   |
| xxvii.  | 1  | 2243   | When Isaac was 135, his son Esau was 75, and was sent for venison. Isaac lived 45 years after this, dying when 180.  |
|         | 28 | 2243   | <i>Jacob obtained the blessing.</i><br>This is called impersonation on the part of Jacob; but we have to remember that Esau had already forfeited his birthright which he never seemed to have valued. As to the impersonation, it was a figure of what occurs when every man obtains the blessing of a title to heaven. It is not obtained in his own position, but in that of another, that is to say, through the rights of the Son of God whose merits are transferred to the supplicant who comes for the blessing. Like Esau (verse 15) he has to be arrayed in the raiment of the eldest son,—"the Lord our righteousness,"—and then everything is made over to him as it was to Jacob. |
| xxviii. | 12 | 2243   | <i>Jacob's Dream.</i> Here we have a bit of chronology as well as a spiritual lesson. Usher did not know, whether to put the event in 2243 or 2244. It is difficult to determine. It might be the end of 2243  |

August. We then have an interesting lesson as follows:—

2243 Jacob's dream.  
1826 $\frac{1}{2}$

4069 $\frac{1}{2}$  destruction of Jerusalem.  
1826 $\frac{1}{2}$  again.

5896 end of Gentile times.

Many persons regard the destruction of Jerusalem by the Romans as a figure of the coming of Christ, and as we expect Him at the end of the Gentile times, the vision of angels ascending and descending and the Lord above, whom Jacob saw, may be regarded as an interesting figure of what we must soon see.

xxix. 14

2243

The words "a month of days" (margin) seem to be the intercalary days, so that it would be in September, the end of 2243, when Jacob was the guest of Laban. On looking at the Hebrew Solar Cycle it will be seen that 2243 is table *l* and an intercalary year. This is again proved by the 20 years spoken of by Jacob in xxxi. 41, to which I will soon refer. There seems to be an impressive manifestation of the providence of God in all these events, for Jacob had no sooner seen Rachel, and kissed her, than he wept. He was broken down by the hallowing presence of God, who in this and the preceding events, was working out His plans for the exaltation of His name, and the salvation of the world.

20

2244  
to  
2250

As it was in the intercalary days at the end of the year 2243, table *l*, when Jacob entered Laban's house, the first seven years he served began with the year 2244, table *m*, and were completed at the end of 2250, table *d*. His "seven other years" began with the commencement of 2251, table *e*, and were fulfilled at the end of 2257, table *k*. The use of the solar cycle saves us from an error of one year in the calculation.

27

2251  
to  
2257

It would appear from a superficial reading of this chapter, that Jacob was not married till he had completed his first seven years of service. But the years when his first four children were born, show that this was not so, as will be seen by the remarks, tables, and analytical summary in Historical Table iii. in the article "Father to Son during 2553 years." It is evident that although the first seven years were not completed till the end of 2250, yet Levi, Jacob's third son, was born in 2248.

But the reader will observe in verse 27 that the first seven years were not completed when Laban said to Jacob: "Fulfil her week (that is, finish serving seven years for Leah) and we will give this (Rachel) also for the service which thou shalt serve with me yet other seven years." Then comes the result of what Laban required: "*And Jacob did so, and*

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fulfilled her week," that is, the week of Leah.  
 Let me also here state that I have prepared the summary connected with the births and deaths of Levi, Kohath, Amram and Moses, for the purpose of showing by several methods what must have been their ages when their fathers died. It is not possible to alter the totals of this summary.

*Jacob's Twelve Children.*

|       |    |      |
|-------|----|------|
| xxix. | 32 | 2247 |
|       | 33 | 2248 |
|       | 34 | 2248 |
|       | 35 | 2250 |
| xxx.  | 1  | 2260 |
|       | 5  | 2255 |
|       | 8  | 2256 |
|       | 10 | 2256 |
|       | 13 | 2257 |
|       | 18 | 2257 |
|       | 20 | 2258 |
|       | 21 | 2259 |
|       | 24 | 2259 |
| xxxv  | 18 | 2274 |

Reuben born of Leah.

Simeon born of Leah.

Levi born of Leah.

Judah born of Leah.

The envy of Rachel.

Dan born of Bilhah, Rachel's maid.

Naphtali born of Bilhah, Rachel's maid

Gad born of Zilpah, Leah's maid.

Asher born of Zilpah, Leah's maid.

Issachar born of Leah.

Zebulun born of Leah.

A daughter, Dinah, born of Leah.

Joseph born of Rachel.

Benjamin born of Rachel in 2274. See Gen. xxxv. 18.

The years when the children of Jacob were born, as well as many subsequent events, indicate that although he had to serve seven years for each of his two wives, yet he was married to them before these two periods were completed. It is plain that if he was not married till he had served seven years for his first wife, he was not the husband of Rachel till he had completed another seven, and therefore Bilhah, Rachel's maid, could not have borne Dan to Jacob in 2255, which was three years before the 14 years were expired, because we read that it was not till Rachel became the wife of Jacob, that Laban gave to her Bilhah as a maid, and it was not till Rachel was disappointed by not bearing children that she gave her maid to her husband to bear for her (xxx. 3). Rachel must, therefore, have been married some time before she envied her sister, and said to Jacob "Give me children, or else I die." By these incidents we must admit that Rachel became the wife of Jacob five years, least, before the second seven years were completed. Again, Joseph, the twelfth child, was born 2259—as we see by his being 17 when sold into Egypt, and 30 when he interpreted the dream of Pharaoh—but as his birth was preceded by that of Dan, the fifth child, between whom and Joseph there were Naphtali, Gad, Asher, Issachar, Zebulun, and Dinah, the maid, Rachel must have borne Dan in 2255, so that from these facts it is again evident that Rachel became the wife of Jacob five years before the fourteen years were expired.

|       |    |      |
|-------|----|------|
| xxxi. | 22 | 2264 |
|       | 38 | 2264 |

Jacob leaves Laban.

These twenty years of service which began with the

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|----------|----|------|---|
|          |    |      | commencement of 2244, were completed at the end of 2263, table <i>b</i> . It was, therefore, early in 2264 that Jacob fled, and was followed by Laban, who overtook Jacob after seven days' journey. It appears that Laban was absent from his house shearing sheep, and when he returned home to rest on the Sabbath Day, he was told that Jacob had fled. On the fourth day he followed after Jacob, and by travelling more quickly overtook him when he had pitched his tent for the Sabbath's rest. Laban pitched his tent near the same spot, and after the Sabbath Day, the two confronted each other. The "images" were probably calendars which in those days were of a very ornamental character, having the solar cycle engraved on them, and so lasted many years. |
| xxxii.   | 1  | 2264 | The angels of God met Jacob.  |
| xxxiii.  | 1  | 2264 | Jacob met with Esau.  |
| xxxv.    | 1  | 2274 | Dinah's foolish adventure. She would be in her 16th year. The incident is another proof of the year when Joseph was born.   |
| xxxv.    | 1  | 2274 | Jacob returns to Bethel where he dreamed, 30 years previously, of stairs reaching from earth to heaven.   |
|          | 18 | 2274 | Benjamin born.  |
|          | 28 | 2288 | Isaac died, aged 180. He "gave up the ghost," that is his spirit. The discovery of ancient records refer extensively to the spirit of man surviving after the death of the body.  |
|          |    |      | The history goes back.  |
| xxxvi.   | 2  | 2208 |   |
|          | 4  | 2209 |   |
|          | 6  | 2265 | Esau departs to Mount Seir.   |
|          | 31 |      | The whole of this chapter is history subsequently supplied, as seen also by verse 31: "Before there reigned any King over Israel." Saul began in 2910.  |
| xxxvii.  | 2  | 2276 | Joseph was 17. He was born in 2259.   |
|          | 28 | 2276 | Joseph sold to the Ishmaelites.   |
|          | 35 | 2276 | "Go down into the grave unto my son" The word grave should be sheol, the place of spirits. Jacob knew that Joseph was not in the grave for he was supposed to have been devoured by wild beasts.  |
| xxxviii. | 1  | 2276 |   |
|          | 3  | 2277 |   |
|          | 4  | 2278 |   |
|          | 6  | 2294 |   |
|          | 10 | 2294 |   |
|          | 12 | 2294 | "In process of time" is not a good translation, the margin is the true reading. The words refer to the intercalary days at the end of 2294, table <i>c</i> . These intercalary expressions are very good for fixing years.  |
|          | 24 | 2295 |   |
|          | 27 | 2295 |   |
| xxxix.   | 1  | 2276 | History goes back to xxxiv. 28. The Pharaoh was Thothmes I., who was in the 3rd year of his reign of 10 years, from 2273 to 2283, as stated by monumental history.  |



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|------|----|------|---|
|      | 20 | 2285 | Joseph imprisoned. A corrupt period of Egyptian history. Thothmes II. on the throne from 2283 to 2289. Hatasu, widow of Thothmes I., also claimed to reign. Joseph was in prison about $3\frac{1}{2}$ years.  |
| xli. | I  | 2288 | The chief butler and baker seem to have taken some part in the quarrel as to who was the rightful sovereign of Egypt. In order to vindicate her claims, Hatasu attired herself in the clothes of a man and wore a false beard. A monumental inscription has been found as follows: <i>His</i> majesty began this erection in the 5th year of <i>her</i> reign, the first day of the month Mechir, and finished it in the last day of the month Meson, in <i>her</i> 16th year.  |
| xli. | I  | 2288 | This was at the end of the year. The words, "at the end of two full years" is the date. They do not mean 24 months, but one month, that is when there was a full solar and a full lunar year by the use of the 34 intercalary days. It will be seen by the solar cycle that 2288, which is table <i>L</i> , is intercalary. The Pharaoh now on the throne who had the dream mentioned, was Thothmes III., who reigned 54 years from the end of 2288 to 2342. This is the testimony of inscriptions which are always the best history. He began to reign late in 2288.   |
| xli. | 13 | 2288 | The words of this verse are a splendid confirmation of Egyptian history. By the words of the chief butler, addressed to the new Pharaoh, Thothmes III.: "Me he restored unto mine office, and him (the baker) he hanged," it is evident that the Pharaoh alluded to was Thothmes II., who had recently finished his short and troublesome reign of 6 years. If Thothmes III. had hanged the baker, the butler would have said, "Me thou didst restore to my office, and him (the baker) thou didst hang." The marginal note in the Revised Version is altogether unnecessary. The 16 years during which Queen Hatasu usurped the reigns of Government comprised 10 years, during which she was the wife of Thothmes I., and 6 years during the reign of her son, Thothmes II. The trouble about the succession to the throne did not arise entirely through Hatasu being a strong-minded woman. It appears from recent discoveries that Thothmes had two wives, Ahmer-Nefertari, called the "Royal Wife," and Sutan-Maut, called the "Royal Mother," who was a lady of the harem. Both had a son, the elder Prince Thothmes, afterwards became Thothmes II., and the younger, of inferior lineage, became Thothmes III. The Royal Mother had also a daughter who was Hatasu, and her little daughter was married to the younger Prince Thothmes. He seems to have claimed the throne first as a son of Thothmes I., secondly as half brother to Thothmes II., and thirdly as husband to the little daughter of Hatasu. This will explain the strife on account of which the chief baker probably lost his life. I have given these details of the |

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|---------|----|------|---|
|         |    |      | complication because the Egyptian history confirms the history of the Bible and of Joseph. It will be seen that the seven years of plenty and seven of famine could not have fallen in the time of Thothmes II., because he only reigned six years.   |
|         | 46 | 2289 | Joseph was 30 when he interpreted the dream of Thothmes III. The seven years of plenty were: 2289, 2290, 2291, 2292, 2293, 2294, 2295; and the seven years of dearth were: 2296, 2297, 2298, 2299, 2300, 2301, 2302.  |
|         | 54 | 2296 | The seven years of dearth began.  |
| xlii.   | I  | 2297 | Jacob sends his sons to buy corn in Egypt.  |
| xliii.  | I  | 2297 | Jacob again sends to Egypt for corn.  |
| xliv.   | I  | 2297 | The steward fills the sacks.  |
|         |    |      | Mr. Pinches has found on certain tablets of contracts belonging to early Babylonian times, the names of Yakub-eli and Yasup-eli. These are evidently Jacob and Joseph, says Professor Sayce, who agrees with Mr. Pinches. To this I may add that the Babylonians and Assyrians seem to have always spelt Hebrew names beginning with Ja as Ya. Thus Jehu is spelled Yahua. On the Moabite stone also we have Yahveh for Jehovah, the God of Israel. On some Egyptian monuments we meet with the names of Jacob-el and Joseph-el. Professor Flinders even found an inscription bearing the name of Pharaoh Yasup-el. This seems to confirm the statement that Joseph was a Pharaoh in respect to the power which he possessed. |
| xliv.   | 6  | 2298 | The two years of famine, 2296 and 2297.   |
| xlvi.   | I  | 2298 | Jacob goes down to Egypt. This year was half of the 430 years of the sojourn which began with Abraham on the 15th of the 7th civil month, 2083.   |
| xlvii.  | 9  | 2298 | Jacob was 130 when he entered Egypt.  |
|         | 34 | 2298 | The shepherds, aliens, having been expelled from Goshen 55 years previously, it was almost empty.   |
|         | 14 | 2302 | Last year of the famine.  |
|         | 28 | 2315 | Jacob died aged 147 years.  |
| xlvi.   | I  | 2315 |   |
| xlviii. | I  | 2315 |   |
| xlix.   | I  | 2315 |   |
|         | 33 | 2315 |   |
|         | I  | 2315 |   |
|         | 11 | 2315 | Mizraim is the ancient name of Egypt. Mizraim was the son of Ham. See x. 6-13.  |
|         | 22 | 2369 | Joseph died aged 110, in the reign of Amenhotep III. After his death a heresy arose about worshipping the sun. His bones were preserved 144 years before being carried out of Egypt at the Exodus.  |

END OF THE BOOK OF GENESIS.

# THE HISTORICAL BIBLE. Part II.

## Scripture History always confirmed.

We have no history showing that man was on the earth before Creation. What Manetho, the Egyptian priest, has stated about the world being governed by gods for many thousands of years is something only on a par with the deification of cats which he worshipped. But he really had no record from which to make his computations, because they had all been destroyed before his time by the ruthless hands of soldiers who had repeatedly overrun the country. This is proved by the fact that all his statements about history prior to his time are contradicted by ancient inscriptions and monumental history. For example, what Manetho says about the Pharaohs of the 18th and 19th dynasties 2235 to 2258, has no agreement with the inscriptions found in the mounds of Egypt, so that as he is so very misleading in respect to this period of the world; no confidence can be placed on his yet earlier records. His writings are utterly mythological.

In addition to this it must be remarked that all the ancient inscriptions confirm Biblical history. Nothing has been found to contradict them. Professor Sayce, in his article on "Archæological Researches in Egypt, Palestine, and Babylonia," declares that Oriental Archæology is producing a growing body of evidence against the contention that the narratives of the Pentateuch were not historical. Contemporaneous inscriptions and cuneiform tablets are constantly being found which proved that the discredited statements of the Book of Genesis were, after all, true and historical. Mr. Theophilus Pinches, the reader of cuneiforms at the British Museum, states that "so much has been written upon Assyriology and Egyptology in connection with the Bible that no man can afford to be ignorant of the results of research, and that the originals of the stories of the beginning of the present system of the world were forcing themselves upon our attention." To the foregoing declarations, it may be also observed that the records of creation and the flood could not have been challenged, and never could have been doubted if our system of time had not become twisted and obscured by departing from the original and natural form of the year.

Had Manetho's lists of dynasties been proved correct by explorers, some credence might have been given to his writings. He gives long lists of kings, but if we suppose them to have been men (he says they were gods), there is nothing to show that the dynasties to which they belonged were consecutive. They appear to be contemporary. Indeed, in the early ages of the world every little town or village had a king. Joshua gives a list of thirty-one kings (xii.) whom he smote in Canaan, a territory which is not so large as England. A little later we read of Adoni-Bezek, who confessed that three score and ten kings, having their thumbs and great toes cut off, gathered their meat under his table. Manetho, who wrote subsequently to this has had no scarcity of materials to work with. Here we have, at least, three or four dynasties who wriggled under Adoni-Bezek's table. It agrees with Manetho who makes out that the 8th Egyptian dynasty comprised 70 "Monarchs" whose united reigns did not last twelve months.

But to be serious, when statements are brought forward to challenge Biblical history, all of which is found to be astronomical, they ought to contain some claims for respect, and not be such as are heaped up with absurdities and contradictions. It would be interesting to discover the name of one king, or ordinary man, who lived before the flood, and is not mentioned in the pages of Scripture. It is however, much to be hoped that this will be done, because, like all other discoveries, it is sure to be a confirmation of Scripture rather than a contradiction.

As yet nothing that has been found in the mounds of ancient cities has contradicted Scripture. All such discoveries confirm the pages of Revelation.

## Population at the Dispersion.

The earth was divided in 1,757 that is 100 years after the flood, and in 1,771, which was 15 years later, the confusion of tongues occurred. During these 115 years the population of the world, beginning from the four women who were in the ark, would multiply as follows. In 16 years mankind would number 60; in 33 years the increase would amount to 604 and in 38 years the population would be 2090. After this it would go on with great rapidity doubling and quadrupling, so that in 100 years it is difficult to estimate what it would be. It seems, however, that there could be 300,000 living souls at the Dispersion; this supposes that every young girl of 16 becomes a mother; but let us be exceedingly moderate and say 100,000, which is quite sufficient for the events recorded.

It is well to observe that the division of the earth was by Divine appointment in 1757, the year when Peleg was born, but it was disobeyed, and to prevent themselves from being "scattered abroad upon the face of the earth," the men resolved on building a high tower as a mark or sign. Then, 14 years afterwards, God enforced the dispersion by the confusion of tongues.

We know, however, that after Noah and his family left the ark, they built a homestead near mount Ararat where the ark rested; then, as population increased they built two cities, one of which was called Leron.

Subsequently the land was divided in the days of Peleg. Elam, the son of Shem journeyed south-eastwards from Mesopotamia into Elam or Persia. Asshur the second son of Shem, travelled eastwards into Assyria, where he and his clan built Nineveh, Rehoboth, and Calah (x. 11). Arphaxad, went south of Assyria and into Mesopotamia. Lud, the fourth son of Shem settled in Lydia, Asia Minor. Aram founded the Aramites, some of them dwelling in Padan-Aram.

Japheth's descendents took up their abode in the North of Asia and Europe. The family of Ham journeyed from the east to Shinar where they built Babylon. They were anxious to remain in the locality, saying, "Let us make us a name (or sign) lest we be scattered abroad upon the face of the earth." They accordingly built a tower. But fourteen years afterwards, when the work was well forward, God enforced the dispersion, which he had previously commanded, by confusing their language. After this Mizraim or his son Misr journeyed southwards to Egypt. It seems, however, that they preserved amongst them recollections of the deluge. Records show that they had an annual ceremony in autumn, namely on 17th of the 3rd month lasting 40 days, during which an image of the god Osiris was placed in a wooden chest and committed to the waters of the Nile. This ceremony has every appearance of being a reminiscence of the flood. In Genesis vii we read that it began on the 17th day of the 2nd month and lasted 40 days. Osiris was also symbolised by a bull, the principal god in Egypt, and at the time of the deluge the sun was in the constellation of Taurus, the bull. From this we get a verification of the chronology of Egypt, because we know that the sun continues in one of the twelve constellations of the Zodiac for 2,160 years. This is proved by what is known as the precession of the equinoxes. Accordingly to what we now see, the sun would enter Taurus in 1,508 A.M. which was 148 years before the flood. In 3,668, the sun entered the next constellation, Aries, the ram, and in 5,828, (about our 1,830 A.D.) he moved into the constellation of the Fishes where he now is at the equinox. It is evident from this that the ancient Egyptians who carried out this ceremony must have begun their kingdom after the flood which was in 1,656, A.M. We also find that when the sun entered Aries, the ram, their chief god was represented by that animal. The great bulls with human heads in the British Museum seem also to have been a representation of Taurus.



## SAMARITAN AND SEPTUAGINT ERRORS.

In addition to the Hebrew text of the births and lives of the Antediluvian Patriarchs which is found in Genesis v. in our English Bibles, there are two others, viz., the Samaritan and Septuagint. All three are given below, but investigation shows that the Septuagint and Samaritan are not worth a straw, as they are not astronomical and will not work with eclipses or transits. Neither are their years subject to Solar Cycles, and as to the Metonic Cycle, they have no possible agreement. But the Hebrew version agrees with marvellous precision with all these scientific tests, so that men who have a wholesale way of dealing with years without investigation should give some proof of the possibility of their existence before expecting us to believe in their phantoms. The years claimed for Egyptian and Chinese history before the Flood have had no existence. If there had been one year less or more in any of the records of the births of the ten patriarchs they could not be acceptable. The whole would have fallen.

|                       | HEBREW. |        |      | SAMARITAN. |     |     | SEPTUAGINT. |     |     |
|-----------------------|---------|--------|------|------------|-----|-----|-------------|-----|-----|
|                       | Son     | Lived  |      |            |     |     |             |     |     |
|                       | born.   | after. | Age. |            |     |     |             |     |     |
| Adam ... ..           | 130     | 800    | 930  | 130        | 800 | 930 | 230         | 700 | 930 |
| Seth... ..            | 105     | 807    | 912  | 105        | 807 | 912 | 205         | 707 | 912 |
| Enos ... ..           | 90      | 815    | 905  | 90         | 815 | 905 | 190         | 715 | 905 |
| Cainan ... ..         | 70      | 840    | 910  | 70         | 840 | 910 | 170         | 740 | 910 |
| Mahalaleel... ..      | 65      | 830    | 895  | 65         | 830 | 895 | 165         | 730 | 895 |
| Jared ... ..          | 162     | 800    | 962  | 62         | 785 | 847 | 162         | 800 | 962 |
| Enoch... ..           | 65      | 300    | 365  | 65         | 300 | 365 | 165         | 200 | 365 |
| Methuseleh ... ..     | 187     | 782    | 969  | 67         | 653 | 720 | 187         | 782 | 969 |
| Lamech ... ..         | 182     | 595    | 777  | 53         | 600 | 653 | 188         | 565 | 753 |
| Noah ... ..           | 500     | —      | —    | 500        | —   | —   | 500         | —   | —   |
| Do. to the Flood ...  | 100     | 350    | 950  | 100        | —   | —   | 100         | —   | —   |
| Creation to Flood ... | 1656    |        |      | 1307       |     |     | 2262        |     |     |

The year 1307 which is the total of the Samaritan version falls on the 6th of the Solar Cycle formed by the motions of the moon and the earth, so that it has not the dates of Noah's diary of the Flood on the seventh days. The Jews had always occasion to complain of the perversion of the Scriptures by the Samaritans. Respecting the year 2262, the total of the Septuagint list, it was never on the Antediluvian Solar Cycle. The Cycle ceased at the end of 1721. But I marvel that Blair should have been carried away by the Septuagint and without any investigation. Yet so long as universities teach history without measurements, and have no Professors of the Science of Time, all such folly will continue, and the knowledge taught there will not be power.

It is remarkable that the Ancient Hebrews in the time of Abraham, and the Antediluvians, understood the true length of the Solar year, as rather less than 365½ days, when modern nations down to the 17th century of the Christian era, were ignorant of it. The evection, which is the greatest irregularity of the motion of the moon, was understood by men in patriarchal times, but was unknown amongst the Egyptians and Romans until the time of Ptolemy in the year 133 of our era.

## ADJUSTING THE ANTEDILUVIAN LUNI-SOLAR CYCLE WITH THE SOLAR PERIOD.

### TRUE REVELATION AND GOOD SCIENCE.

Several letters have reached me asking how the Antediluvians adjusted their Solar Cycle to the solar period? I do not know. They could do in three ways, but we have no means of knowing what plan they adopted. They seem however to have done the work with great accuracy. They divided the lunar year into weeks and dates, and not the solar period as we do. It is evident by their dates that they did not insert the extra or intercalary days till the seven lunar years were ended. We see this by the Flood beginning on the "17th day of the 2nd month." As the lunar year is 11 days shorter than the solar, the latter would begin with the date just mentioned and end with the "27th of the 2nd month" in the following lunar year, the 6th of the cycle. Noah was evidently a solar year in the ark, and both the dates just mentioned were Saturdays, or seventh days, as were also seven other dates of the Flood. But they could not have been seventh days if one of the lives of the patriarchs had been one year shorter or longer. Here then we have a most marvellous record, but one forsooth which some "high critics" have questioned! I do not find, in the whole range of history anything so marvellously beautiful, so impressively accurate, or so majestically scientific.

# ANTEDILUVIAN PATRIARCHS.—From Father to Son.

## Historical Table I.

|                |            |                               |     |     |                |      |     |     |   |
|----------------|------------|-------------------------------|-----|-----|----------------|------|-----|-----|---|
| Genesis i. 27. | Adam       | formed at Creation            | ... | ... | ...            | 0    | ... | ... | 0 |
| Do. v. 3.      | Seth       | was born when his father Adam | was | 130 | which was year | 130  |     |     |   |
| Do. „ 6.       | Enos       | do. do. Seth                  | was | 105 | do.            | 235  |     |     |   |
| Do. „ 9.       | Cainan     | do. do. Enos                  | was | 90  | do.            | 325  |     |     |   |
| Do. „ 12.      | Mahalaleel | do. do. Cainan                | was | 70  | do.            | 395  |     |     |   |
| Do. „ 15.      | Jared      | do. do. Mahalaleel            | was | 65  | do.            | 460  |     |     |   |
| Do. „ 18.      | Enoch      | do. do. Jared                 | was | 162 | do.            | 622  |     |     |   |
| Do. „ 21.      | Methuselah | do. do. Enoch                 | was | 65  | do.            | 687  |     |     |   |
| Do. „ 25.      | Lamech     | do. do. Methuselah            | was | 187 | do.            | 874  |     |     |   |
| Do. „ 28.      | Noah       | do. do. Lamech                | was | 182 | do.            | 1056 |     |     |   |
| Do. vii. 11.   | Flood      | came when the patriarch Noah  | was | 600 | do.            | 1656 |     |     |   |

Total 1656, the flood year.

Netice—The solar cycle being 7 years, it goes 236 times over to produce 1652, which was a first year of the cycle because Creation year is 0. Hence the 5th year was 1656, and contains the dates of the Flood produced by the motions of the earth and the moon.

## POST-DILUVIAN PATRIARCHS.—From Father to Son.

### Historical Table II.

|                |          |                                  |     |     |                |      |      |  |      |
|----------------|----------|----------------------------------|-----|-----|----------------|------|------|--|------|
| Gen. vii. 11.  | Noah     | was 600 years old at Flood in    | ... | ... | ...            | 1656 |      |  | 1656 |
| Do. xi. 10.    | Arphaxad | was born 2 years after the Flood | ... | 2   | which was year | 1658 |      |  |      |
| Do. „ 12.      | Salah    | was born when Arphaxed           | ... | was | 35             | do.  | 1693 |  |      |
| Do. „ 14.      | Eber     | do. Salah, his father,           | was | 30  | do.            | 1723 |      |  |      |
| Do. „ 16.      | Peleg    | do. Eber do.                     | was | 34  | do.            | 1757 |      |  |      |
| Do. „ 18.      | Reu      | do. Peleg do.                    | was | 30  | do.            | 1787 |      |  |      |
| Do. „ 20.      | Serug    | do. Reu do.                      | was | 32  | do.            | 1819 |      |  |      |
| Do. „ 22       | Nahor    | do. Serug do.                    | was | 30  | do.            | 1849 |      |  |      |
| Do. „ 24       | Terah    | do. Nahor do.                    | was | 29  | do.            | 1878 |      |  |      |
| xi. 32 xii. 4. | Abraham  | do. Terah do.                    | was | 130 | do.            | 2008 |      |  |      |
| Do. xxi 5.     | Isaac    | do. Abraham do.                  | was | 100 | do.            | 2108 |      |  |      |
| Do. xxv. 26.   | Jacob    | do. Isaac do.                    | was | 60  | do.            | 2168 |      |  |      |

Total 2168

Note—Although Abraham was 75 in 2083, yet he began his 75th in 2082, and we have to reckon from that year.

## PATRIARCHS IN EGYPT.—From Father to Son.

### Historical Table III.

The years when the Patriarchs were born who succeeded Jacob are not definitely given in Scripture, but they are correctly ascertained by working from the bottom with Moses and the date of the Exodus, and by using the number of years they lived, &c.

|           | Born.   | Lived after. | Age. | Remarks.  | Lived after. | Died. | References.                    |
|-----------|---------|--------------|------|---|--------------|-------|--------------------------------|
| Jacob     | 2168    |              |      |   |              |       |                                |
|           | 80      | 67           | 147  | Entered Egypt in 2298 when 130  | 17           | 2315  | Genesis xlvii. 9.              |
| Levi      | ...2248 |              |      |   |              |       |                                |
|           | 44      | 93           | 137  | Entered Egypt in 2298 when 50   | 87           | 2385  | Exodus vi. 16.                 |
| Kohath    | 2292    |              |      |   |              |       |                                |
|           | 65      | 68           | 133  | Entered Egypt in 2298 when 6  | 127          | 2425  | Do. 18.                        |
| Amram     | 2357    |              |      |   |              |       |                                |
|           | 76      | 61           | 137  | Died 19 years before Exodus   | —            | 2494  | Do. 20.                        |
| Moses     | ...2433 |              |      |   |              |       |                                |
| At Exodus | 80      | 40           | 120  | When Amram died Moses was 61<br>Moses lived before Exodus 80<br>Moses was the 25th from Adam. | 59<br>40     | 2553  | Do. vii. 7.<br>Deut. xxxiv. 7. |
| Exodus    | 2513    |              |      |   |              |       |                                |

The above three simple tables were better known to Solomon than to us. We read (1 Kings vi. 1) that he laid the foundation of the temple in the 480th year after exodus, viz. 2993. It was 7 years in building and the dedication dates on the solar cycle are 3000.

The following are the methods by which the years of the patriarchs in Egypt are obtained for continuing the lines from Genesis v. and xi.

Jacob, the first of the patriarchs in Egypt, was 130 when he entered that land (Gen. xlvii. 9), and was 147 when he died (verse 28).

|            |      |      |      |
|------------|------|------|------|
| Isaac died | 2288 | 2315 |      |
| Jacob died | 2315 | 2288 | less |
|            |      | 27   |      |

|                      |     |               |
|----------------------|-----|---------------|
| Therefore Jacob died | 27  | after Isaac   |
| Jacob lived          | 120 | with Isaac    |
| Age at death         | 147 | Gn. xlvii. 28 |

### Second Proof.

|                |      |              |
|----------------|------|--------------|
| Isaac was born | 2108 |              |
| When he was    | 60   |              |
| Jacob was born | 2168 |              |
| Jacob lived    | 147  | Gn. xxv. 28. |
| Jacob died     | 2315 |              |

### LEVI.

|            |      |      |      |
|------------|------|------|------|
| Jacob died | 2315 | 2385 |      |
| Levi died  | 2385 | 2315 | less |
|            |      | 70   |      |

|                     |     |             |
|---------------------|-----|-------------|
| Therefore Levi died | 70  | after Jacob |
| He lived            | 67  | with Jacob  |
| Age at death        | 137 |             |

### Second Proof.

|                |      |             |
|----------------|------|-------------|
| Jacob was born | 2168 |             |
| When he was    | 80   |             |
| Levi was born  | 2248 |             |
| Levi lived     | 137  | Ex. vi. 16. |
| Levi died      | 2385 |             |

### KOHATH.

|             |      |      |      |
|-------------|------|------|------|
| Levi died   | 2385 | 2425 |      |
| Kohath died | 2425 | 2385 | less |
|             |      | 40   |      |

|                       |     |             |
|-----------------------|-----|-------------|
| Therefore Kohath died | 40  | after Levi. |
| Kohath lived          | 93  | with Levi.  |
| Age at death          | 133 |             |

With their  
Fathers.

After their  
Fathers.

|        |    |
|--------|----|
| Levi   | 67 |
| Kohath | 93 |
| Amram  | 68 |
| Moses  | 61 |

|    |
|----|
| 70 |
| 40 |
| 69 |
| 59 |

289 and 238 are

### Second Proof.

|                 |                |
|-----------------|----------------|
| Levi was born   | 2248           |
| When he was     | 44             |
| Kohath was born | 2292           |
| Kohath lived    | 133 Ex. vi. 18 |
| Kohath died     | 2425           |

### AMRAM.

|             |      |      |      |
|-------------|------|------|------|
| Kohath died | 2425 | 2494 |      |
| Amram died  | 2494 | 2425 | less |
|             |      | 69   |      |

|                      |     |             |
|----------------------|-----|-------------|
| Therefore Amram died | 69  | af'r Kohath |
| Amram lived          | 68  | with do     |
| Age at death         | 137 |             |

### Second Proof.

|                 |                |
|-----------------|----------------|
| Kohath was born | 2292           |
| When he was     | 65             |
| Amram was born  | 2357           |
| Amram lived     | 137 Ex. vi. 20 |
| Amram died      | 2494           |

### MOSES.

|            |      |      |      |
|------------|------|------|------|
| Amram died | 2494 | 2553 |      |
| Moses died | 2553 | 2494 | less |
|            |      | 59   |      |

|                      |     |              |
|----------------------|-----|--------------|
| Therefore Moses died | 59  | af'r Amram   |
| Moses lived          | 61  | with do      |
| His age at death     | 120 | Dt. xxiv. 7. |

### Second Proof.

|                |                  |
|----------------|------------------|
| Amram was born | 2357             |
| When he was    | 76               |
| Moses was born | 2433             |
| Moses lived    | 120 Dt. xxxiv. 7 |
| Moses died     | 2553             |

Scripture  
Statement.

|     |
|-----|
| 137 |
| 133 |
| 137 |
| 120 |

2315 Jacob died  
238 See 2nd col.

2553 Moses died.

# CONFIRMATION OF SCRIPTURE BY MONUMENTAL EGYPTIAN HISTORY.

## DYNASTY XVIII.

- A.M.** *New Empire.*  
 2235 Aahmes, also called Amosis I., ascended in 1761, B.C., and reigned 25 years. He completed the overthrow of the Shepherds, and by marrying an Ethiopian Queen, Nefertari, who was of black but good features, he united all Egypt under one sceptre.  
 2260 Amenhotep I. ascended and reigned 13 years conjointly with Nefertari, his mother. Was also called Ser-ka-ra.  
 2273 Thothmes I. ascended, reigned 10 yrs.  
 2276, in this year Joseph was sold into Egypt when 17 years old, 1720 B.C. Genesis xxxvii. 2, 28.  
 2283.....Thothmes II. ascends, reign 6 yrs. He hanged the baker, Gen. xli 13.  
 6 13 Joseph was 30; his 13th in Egypt.

- 2289 2289 Thothmes III. ascends, reigns 54 years. In his 1st he dreamed of the famine, and raised Joseph to dignity (Gen. xli. 46).\*

In these reigns, obtained from monumental history, we have a splendid verification of the true years, both of Biblical and Egyptian events. The facts of both fit admirably. According to the dream Pharaoh was to see both the seven years of plenty and the famine, but Thothmes II. could not, as he reigned only 6 years. But he must have been the Pharaoh spoken of as "he" by the butler when addressing Thothmes III., who had no successor until 54 years afterwards. As to the Biblical years, it must not be forgotten that they are proved by the solar cycle and are astronomical, either in succession from the Flood dates, or reversed from the Exodus.

- 2342 Amenhotep II. ascends 1654 B.C., and reigns 7 years.  
 2350 Thothmes IV. ascends; reigns 8 years.  
 2358 Amenhotep III. ascended and reigned 36 years. During his reign a heresy arose; probably after the death of Joseph in 2369, soon after which the sun was worshipped.  
 2393 Amenhotep IV ascends; reign 12 yrs. Horus, an heretical king, and period of anarchy covered 22 years.

## DYNASTY XIX.

- 2427 Ramses I. ascended in 1569 B.C. and reigned 1½ years.  
 2428 Seti I. ascends and reigns 12 yrs alone.  
 2433 Moses born in Seti's 5th year.  
 12 7 years afterwards Ramses II. reigns conjointly with his father.  
 2440 2440 Ramses II. ascends and reigns 68 years.† Moses fled in 33rd, Exod. ii. 15 & Acts vii. 23, 29.  
 33 See Appendix B and C.  
 2473 40 Moses abides 40 years in Median, (Ex. vii. 7, and Acts vii. 23, 30)  
 68 of which Ramses was 35 years on the throne.  
 2508 .....Menephtah ascends; reigns 8 years.  
 --- He was the Pharaoh of Exodus.  
 2513 Moses returned to Egypt and the exodus takes place in the 5th of Menephtah, on 15th of 7th month.  
 8  
 2516 Seti II. ascends; reigns about 12 yrs.  
 2528 Sephtah and Tausri (king and queen) ascend and reign 7 years.  
 2535 Anarchy and heretical kings existed 23 years, and 19th dynasty ended.

The following tables from Egyptian and Biblical history prove Thothmes III. was the dreamer.

|   |  |
|---|--|
| Thothmes III. asnd, 2289                | Joseph was 30 in 1st year of Thothmes 2289   |
| He reigns, years 54                     | Genesis xli. 46.   |
| Amenhotep II. reigns 7                  | Jacob enters Egypt after 7 yrs. plenty and 2 of famine - 9   |
| Thothmes IV. reigns 8                   | Gen. xlv. 6.   |
| Amenhotep III. reigns 36                | His children were 215 years there,---half of the 430. Gal. iii. 17. The sojourn began with Abraham |
| Amenhotep IV. reigns 12                 |  |
| Horus and Anarchy 22                    |  |
| Ramses I. reigned - 1                   |  |
| Seti I. reigns alone - 12               |  |
| Ramses II. reigns - 68                  |  |
| Menephtah reigned before Exodus - - - 4 |  |

|                       |                       |
|-----------------------|-----------------------|
| Egyptian history 2513 | Biblical history 2513 |
|-----------------------|-----------------------|

|  |  |
|--|--|
| † Ramses II. was the oppressor of the Israelites                     |  |
| He began to reign with his father in - - 2440                        |  |
| Deprived Israelites of their privileges in his 21st year. - - - - 21 |  |
| He held them as slaves - - - - 47                                    |  |

He died in 2505

\* The year 2289, at the beginning of which Thothmes III. ascended, is also obtained by noticing that the Exodus of the Israelites, after the sojourn of 430 years commencing with Abraham, took place on Tuesday, the 15th of the 7th civil (or 1st sacred) month, in 2513; and when Jacob entered Egypt, half of the 430 years was ended, viz., 215 years. The sojourn began on "the selfsame day" (See Ex. xii. 41, 51) that is on the same day of the week and date of the month when Abraham left the city of Ur. As Moses, who was a good chronologist, tells us the exodus was at "the end of the 430 years," it requires the middle of 2082 to the middle of 2513, to cover 430 complete years, otherwise, in common computation, 2082 and 340 would only be 2512. On looking at the Ancient Hebrew Solar Cycle, for 2082, which was table a, it will be seen that the days of the week had the same dates of the month as those of the year 2513, table l, thus producing "the selfsame day" which Moses so emphatically speaks of.



# The Book of Exodus.

The years in the third column can be written in the margin of any Bible opposite the verses and chapters stated in columns 1 and 2.

Chap. Verse Year.

Notes.

|      |    |        |   |
|------|----|--------|---|
|      | I  | (2298) | The history reverts back to Gen. xlvii.   |
|      |    |        | The full list of the names of the children of Israel who came into Egypt is given in Gen. xlv. 8-27. It is, however, the general opinion of historians that there was a large number of servants and their children with them.  |
|      | 8  | 2440   | The new King after Joseph's death in 2369, would be Amenhotep IV., who began to reign in 2393, but the verse most probably alludes to Ramses II., the great oppressor of the Israelites, who began in 2440, after Joseph had been dead 70 years. This Ramses II. deprived the Israelites of their privileges in his 21st year, and held them as slaves during the remainder of his reign, which finished in 2508. The children of Israel were thus 47 years under his cruel bondage. See the table of Dynasties in the preceding pages. |
| ii.  | II |        | See note, chap. xi. 37.   |
|      | I  | 2432   | The "man" was Amram, the father of Moses. Jochebed was the "daughter" or granddaughter.   |
|      | 2  | 2433   | The birth of Moses on 1st day of 5th month.   |
|      | II | 2472   | At end of the civil year.   |
|      | 23 | 2508   | The words "In process of time" are not in the text. The meaning is the intercalary month at end of year 2507. The beginning of 2508 ended the 400 years servitude of Abraham's "seed," from the birth of Isaac in 2108.   |
| iii. | I  | 2512   | Moses was now about 79.   |
|      | 10 | 2512   | Pharaoh Meneptah, who is described in history as a man who never knew his mind, followed the advice of every person who conversed with him.   |
| iv.  | I  | 2512   |   |
|      | 19 | 2512   |   |
| v.   | I  | 2513   |   |
| vi.  | I  | 2513   |   |
|      | 16 | 2513   | Levi born 2248, lived 137 years, died 2385.<br>Kohath born 2292, lived 133 years, died 2425.<br>Amram born 2357, lived 137 years, died 2494.<br>Moses born 2433, lived 120 years, died 2553.  |
|      |    |        | See tables and summary, "Father to Son for 2553 years," in the preceding pages.   |
|      | 20 |        | It is stated in a work entitled "The Bible and how it was Compiled," that Jochebed was born in 2315, and Moses in 2433. The latter is correct, and is easily found by all readers; but if Jochebed was born in 2315, she was 128 when her son Moses was born, which does not agree with any nativity subsequent to the flood. We must remember that the Jews had no word for grandson or granddaughter,   |

Chap. Verse Year.

Notes.

|       |    |      |   |
|-------|----|------|---|
|       |    |      | and therefore it would not be improbable to suppose that by Amram marrying "his father's sister," he married his father's sister of the second degree, and that she was a "daughter of Levi," inasmuch as she might be his granddaughter. Both the chronology and the natural laws of consanguinity seem to require this.   |
|       |    |      | Again, if Jochebed was born in 2315, it was 17 years after Jacob and his family entered Egypt in 2298. They remained there 215 years (half of 430). Moses died in 2553, which was 40 years after the Exodus. He was then 120. There were, therefore, 238 years between the birth of Jochebed and the death of her son Moses. Deducting the 120 years of Moses, leaves for his mother's life 118, which, according to the foregoing statement, shows that she would die 10 years before giving birth to Moses. |
|       |    |      | If we may not suppose that Jochebed was a granddaughter of Levi, she must have been born not later than 2325.   |
| vii.  | 7  | 2513 | Born in 2433, Moses was now 80.   |
|       | 25 | 2513 | The reference to "seven days" is probably that the plague continued seven days. The time of the plagues was February and March.   |
| viii. | i  | 2513 |   |
| ix.   | i  | 2513 |   |
| x.    | i  | 2513 |   |
| xi.   | i  | 2513 |   |
| xii.  | 2  | 2513 |   |
|       |    |      | The 7th month of the year is commanded to be considered as the 1st, or the beginning of the sacred year. All the months are numbered in this order from this verse. Thus, the last month of the civil year is called the 6th, the alteration was in commemoration of the Israelites coming out of Egypt.  |
|       | 3  | 2513 | Called "The Great Day of Atonement," a Fast. It is observed by the Jews every year.   |
|       | 18 | 2513 | Called "The Feast of the Passover." Our Lord partook of it with His disciples the evening before His crucifixion, on the 15th.  |
|       | 29 | 2513 | This is the meaning of the passover, for the angel "passed over the houses of the children of Israel" (verse 27). It was the midnight between the 14th and 15th of the month in 2513, Monday and Tuesday. See Solar Cycle table I, the 7th civil or 1st sacred month. The previous Saturday, or Sabbath Day, was the 12th.  |
|       | 30 | 2513 | "A great cry in Egypt." The Egyptians were remarkable for their loud cries and wailings for the dead.   |
| xi.   | 37 | —    | Succoth is the civil name of a city whose treasure part was called Pithom (i. 11). It was built by Ramses II., and the bricks are found to be sometimes made without straw. See chapter v. 16.  |
| xii.  | 41 | 2513 | Here we have the most splendid date since Creation. Historians confer a great boon on posterity when they use long periods of time from one event to another. What Moses here states is that the  |

Israelites left Egypt on the same date of the month with which the sojourn began; that is to say, 430 years when reckoned from the 15th of the 7th civil month in 2083 (table *b*), or to the end of 430 years when counted from the 15th of the same month in 2082, table *a*. In the latter case the Israelites left Egypt on the same day of the week (Tuesday) and same date of the month (15th) in which Abraham left the city of Ur. On looking at the Solar Cycle it will be seen by the dates of the Sabbath in the 7th civil month being the same in table *a* (2082), as in table *b* (2513), the 15th of the 7th month would be Tuesday in both cases. This is the advantage of taking all our time from the clock-like work of the solar cycle. We can all agree, and are preserved from error.

I shall further speak of this 430, because Solomon in 1 Kings vi. 1, dates from the end of it by another splendid period of 480 years, thus tiding us over a *long span of 910 years*, which is unexampled in any other history.

The time the Israelites were in Egypt was 215 years. We read that the number of males was 70. It will be fair to calculate on the equality of the sexes, and thus add 70, making a total of 140. If we allow seven generations of 30 years each, the increase would be:

|     |               |           |
|-----|---------------|-----------|
| 1st | Generation .. | 301       |
| 2nd | do. ..        | 1,354     |
| 3rd | do. ..        | 6,093     |
| 4th | do. ..        | 27,418    |
| 5th | do. ..        | 123,318   |
| 6th | do. ..        | 555,214   |
| 7th | do. ..        | 2,498,463 |

We might easily account for the number mentioned in verse 37, namely, 600,000 on foot that were men, besides women and children. See also these numbers in remarks on Numbers xxv. 51.

xiii. I 2513  
xiv. 22 2513

The day of the week when the Israelites crossed the Red Sea seems to have been Friday. It is not said that Pharaoh was drowned. His name was Meneptah, and according to Egyptian history he lived about three years after the exode. The records of the country say he escaped drowning, though his chariot horse was lost.

xv. I 2513

This song seems to have been sung on the Sabbath Day, Saturday, the 19th of the 1st sacred, 7th civil month.

xiv. I 2513  
23

The 15th day of the 2nd sacred month was Thursday. Here we have the Sabbath Day mentioned before the delivery of the law. But as all Scripture history from Creation is subject to solar cycles, and as there can be no such cycles without the observance of weeks of seven days, no proof is required that the seventh day of the week was known throughout all

Chap. Verse      Year.

Notes.

|         |    |      |   |
|---------|----|------|---|
|         |    |      | time. The cuneiform tablets speak of the seventh day, and they were written at least two centuries before Moses.  |
| xvii.   | I  | 2513 |   |
| xviii.  | I  | 2513 | Jethro was a priest of the Patriarchal Church to which Shem, Job and Balaam belonged.   |
|         |    |      | THE GIVING OF THE LAW.  |
| xix.    | II | 2513 | This "third day" means the third day of the week, Tuesday, which was the 50th day, called Pentecost, after the Israelites left Egypt.   |
|         |    |      | The following table of the events connected with the exode in 2513 will be of service.  |
| xx.     | I  | 2513 | The Decalogue—love to God and our fellow creatures, but the cause of enmity to the Bible by bad men.  |
| xxi.    |    |      | The judgments.  |
| xxii.   |    |      | Theft and other trespasses.   |
| xxiii.  |    |      | Lying and slander.  |
| xxiv.   | 10 | 2513 | Here was a scene akin to that of the transfiguration. A scene of unsurpassed grandeur. Moses and those with him saw the Angel of the Lord, who was probably the Son of God. The Greek is: "They saw the place where the God of Israel stood, and what was under His feet was like a pavement of sapphire, in clearness like the appearance of the firmament of heaven." The sapphire stone is of a most beautiful blue, varying in depth of colour. |
|         | 18 | 2513 | For the date of the 40 days and nights see the annexed table.   |
|         | 22 |      |   |
| xxviii. | 30 | 2513 | Notice that the end of the year is the ingathering of fruit, namely, in September. See also Deut. xvi. 13.  |
|         |    |      | What the Urim and Thummin were is not known, but the general opinion is that they were the twelve precious stones set in the breast-plate worn by the high priest, and according to their illumination answers from God were deciphered.  |
|         |    | 2513 |   |
| xl.     | 2  | 2514 | This year may be added to all the remaining chapters of the Book of Exodus, excepting the last one.   |
|         | 17 | 2514 | Friday.   |
|         |    |      | The tabernacle was reared at Sinai on Friday, the 1st day of the 1st sacred month, and when all was finished and the lamps lit, the glory of the Lord filled the tabernacle. This was probably after sunset when the Sabbath Day began. The incidents of this chapter are a beautiful confirmation of the solar cycle, which shows that the second day of the 1st sacred (7th civil) month was Saturday, the Sabbath Day. See table <i>m</i> .      |
|         |    |      | The Solar Cycle began at this period with 2502. The first year of the cycle, as previously stated, always begins with a year, the last figure of which is alternately 2 and 7. Hence 2514 was table <i>m</i> .  |
|         |    |      | When we use the solar cycle (as printed in the pages of this book), we not only obtain the true year, but the day of the week also.   |



## Leviticus.

The meaning of the title of this book is that it describes the office and duties of the priests, all of whom belonged to the tribe of Levi, the third son of Jacob. As far as the history is concerned, the events related only refer to one month. All the chapters may, therefore, be marked 2514 $\frac{1}{2}$ , the middle of the civil, but beginning of the sacred year, as far as xxv.

| Chap.  | Verse | Year.              | Notes.   |
|--------|-------|--------------------|--|
| i.     | I     | 2514 $\frac{1}{2}$ | The burnt offerings.   |
| ix.    | I     | 2614 $\frac{1}{2}$ | The "eighth day" means another Sabbath Day, which would be the 9th day of the 1st sacred month. The tabernacle was reared on the 1st day of the month, Friday; the glory of the Lord filled it on the 2nd, which was Saturday, the Sabbath Day. It was customary amongst the Jews when referring to the Sabbath Day, to call the next one "the eighth day." See Ezekiel xliii. 26, 27.   |
| x.     | I     | —                  | The date of this offering of strange fire is not known.  |
| xvi.   | 29    | 2514               | The institution of the day of atonement annually on the 10th of the 1st sacred month, or 7th civil, which according to the lunar year, fell about the time of the vernal equinox in March.   |
| xxiii. | 5     | 2514               | Institution of the feast of the passover on the 14th of the 1st sacred month, which annually fell about the period of the vernal equinox. It was eaten "at eve." Our Lord observed it by partaking of the supper with His twelve disciples.  |
|        | 6     | —                  | This 15th of the 1st sacred month was the day when the children of Israel left Egypt. See Numbers xxxiii. 3. It was the morning after the passover supper just mentioned. Easter.  |
| xxiii. | 24    | —                  | This was the first day of the new civil year, which according to the solar year, fell on the 20th of September. It is thus the anniversary of the "first day" in Creation week, and is the top month of every year of the solar cycle. Our A.D. year begins more than three months later, namely, with January 1st, the 4th month of the natural or Biblical year, but it has not always done so. The Jews followed the Antediluvians by beginning the civil year where the sun begins it. They still do so, but err seriously in the number of their years. |
|        | 27    |                    | See remarks on chap. xvi. 29.  |
|        | 34    |                    | On the 15th of the 1st civil, 7th sacred month was the feast of the tabernacles. After all the wheat harvest was gathered in (end of our September), the children of Israel dwelt for several days in booths formed of the branches of trees. By this we again learn that the civil year began after harvest, September 20th, as in Gen. i., and by the Antediluvians in Gen. vii. at the time of the flood 1656 A.M.  |
|        | 39    |                    | SABBATIC YEARS.  |
|        | 40    |                    |  |
| xxv.   | I     | 2513               | Institution of Sabbatic Years. The year of the exode was a Sabbatic, or seventh year, as will be found   |

xxv. 10

xxvi. { 24  
28

—

by dividing 2513 by 7. There is nothing over. When we know one Sabbatic Year we know all others from Creation, and this is a beautiful and interesting fact connected with Scripture history, the seventh years of which are the seventh of planetary motion. This is itself a grand and useful fact. Another thing belonging to Sabbatic years is that they always prove Creation year. For example, as just said, 2513 was a seventh year, but where do we get the 2513 to divide by 7. We get it from Creation. In fact, all A.M. years are linked with the first year of the world, and "the beginning" is thus easily proved. Some years in Scripture are mentioned as Sabbatic. These must be seventh from 2513. See Joshua xxi. 42, 44; 1 Sam. xiii. 1; 2 Kings xix. 29; Jer. xxxiv.; 1 Maccabees vi. 49, and 53. There are two also mentioned by Josephus. The Jubilee Year. Every 50th year, following seven Sabbatic (49) years.

## SEVEN TIMES.

The "seven times" mentioned in verse 24 are not the same as those in verse 28. The latter form an important prophecy respecting the punishment of the Jews for their disobedience. A time is 360 years, and therefore seven times 360 are 2520, which are twice 1260 years, called "time (1), times (2), and a half. This is, indeed, measurement by the spheroid or circle divided into 360 parts, used by Euclid, in his geometry. Thus a circle through which perpendicular and horizontal lines are drawn is divided into four equal parts, each containing 90 degrees, and four times 90 are 360. Captains of ships divide the circumference or equator of the globe in this manner, taking their longitude from 0 to 180 degrees east, and from the same point to 180 degrees west. The spheroid is further divided into 24 meridians of 15 degrees each, which make 360. A meridian is an hour of the earth's rotation, and 24 hours are a day. Astronomers also use this for determining the position of the heavenly bodies. An imaginary line belts the heavens, and is divided into 360 parts. It is important to know that Biblical years are measured also by this method. The solar cycle is 15 years and therefore 24 times 15 (like 24 meridians of 15 degrees) are 360. Such a method measures years with precision, and here again we have in this chapter conclusive evidence of the scientific character of Biblical time.

These "seven times" of the Jews are dated from the captivity in 3406½, and therefore end in 5926½, which comprise 2520 years.

In respect to the Gentile times, by the same system they begin with the rise of the first of the four great empires in the Book of Daniel, namely, new Babylon in 3376½, and end in 5896½, our 1898½ A.D.

## Book of Numbers.

This book contains the numbers of the children of Israel first in the second year after leaving Egypt, and then towards the conclusion of their 40 years wandering in the wilderness. Indeed, it is but the history of events connected with the first two and the last two years, so that like the other books of Moses, we have no records of what occurred (so far as we can discern), during 36 years of the 40.

Chap. Verse      Year.

Notes.

|       |    |      |  |
|-------|----|------|--|
| i.    | I  | 2514 | Numbering of the people on the 1st day of the second sacred month in the second year after leaving Egypt. It will be seen by the solar cycle, table <i>m</i> , that this date was Sunday, the day after the Sabbath. We never find any secular work done on the Sabbath Day, Saturday. This fact is one of the proofs of the accuracy of the solar cycle.  |
|       | 46 | —    | These numbers should be compared with Exodus xii. 37, and Numbers xxvi. 53.  |
| vii.  | I  | 2514 | See Exodus xl. 17.   |
| x.    | II | 2514 | The 20th day of the second sacred month of this year, table <i>m</i> of the solar cycle, was Friday. The cloud was taken up from off the tabernacle on which it had rested 50 days. We notice this by the statement that it first rested on the tabernacle on the first day of the first month which had 30 days. The period is remarkable because there were 50 days from the exode to the delivery of the law, and again from the crucifixion to the day of pentecost. |
|       | 33 | 2514 | Here is another interesting feature, a Sabbath Day (21st) without a celebration of this holy day <i>in the tabernacle</i> , namely, on the third Sabbath of the month. But in this same year of the cycle, table <i>m</i> , in the crucifixion period, our Lord was <i>in the tomb</i> on the third Sabbath of the month.  |
| xi.   | I  | 2514 | These complaints seem to be sometime during the summer months.   |
| xii.  | I  | 2514 | Miriam and Aaron's conduct.  |
| xiii. | 20 | 2514 | The twelve men were sent out to search the land in July, when the "first grapes" were ripe.  |
|       | 22 | —    | Hebron, formerly called Kiriath Arba, was built by Abraham in 2086, Gen. xiii. 18; and Zoan, which was probably the capital of Egypt, during the sojourn of the Israelites, was built by the Shepherd Kings of Egypt in 2091.  |
| xv.   | I  | 2515 | The rebellion of Korah.  |
| xx.   | I  | 2551 | The silence of history during 36 years comes in between the last verse of the previous chapter and the commencement of chapter xx. Miriam died in the middle of the year 2551.   |
|       | 28 | 2552 | Aaron died on the Sabbath Day, table <i>f</i> . See xxxiii. 38.  |
| xxi.  | 8  | 2552 | Lifting up the serpent in the wilderness, about the end of 2552.   |
| xxi.  | 25 | 2552 | This is a useful date. It will be seen by the solar cycle,   |

Chap. Verse Year.

Notes.

table *f*, that 2552 was an intercalary year, having an extra month at the end of it. The conquest, 300 years afterwards, is alluded to by Jephthah in Judges xi. 26, and in verse 4 of the same chapter the original text states that the year 2852 (that is 300 from 2552), was intercalary. The words "in process of time" are not in the original. They are a glossary used by the translators who seem not to have understood the meaning. Of course, as 2852 was an intercalary year, so was 2552, because it was the same year as the solar cycle. We thus have a long span of time in the Book of Judges which tides us over other events not so well expressed. Those writers who speak of "gaps" in the Book of Judges, seem not to have noticed these facts.

30

Dibon is where the Moabite Stone was found in 1869 A.D., with an inscription concerning Mesha, the King.

xxii. I

2552

xxiii. I

2552

The events connected with Balaam are quite dramatic. Balaam belonged to the patriarchal church. His sacrifices were like those of Job xl. 42.

xxiv. 17

2552

This prophecy of a star seems to be that which influenced the Maji to come to Jerusalem when Christ the Lord was born, but it has not reached us properly through the Hebrew Scriptures.

xxv. 51

2552

The children of Israel entered the Promised Land in the middle of the next year 2553, and before doing this they were again numbered. Notwithstanding that all the men from 20 and upwards tell in the wilderness, the number was 601,730 against 603,550 after 38 years or 1820 less.

xxvi. I

2552

xxvii. I

After the plague.

The daughters of Zelophehad whose pedigree was :

2259 Joseph.

51

2310 Manasseh.

75

2385 Machir.

40

2425 Gilead.

45

2460 Hephher.

45

2505 Zelophehad.

47

His daughters.

2552

2552

xxviii. I

2552

Offerings.

xxix. I

2552

The celebrations of the new civil year on 20th September. The earth having completed its course round



Chap. Verse Year.

Notes.

|         |    |      |  |
|---------|----|------|--|
|         |    |      | the sun, and thus continued the seasons, every living creature ought to rejoice.   |
| xxxi.   | i  | 2552 | Concerning the Midianites.   |
| xxxi.   | 8  | 2552 | Balaam was slain in the same year that he was disobedient. See xxiii. His sin was in causing the Israelites to trespass. (See verses 15 and 16)  |
| xxxiii. | 3  | 2552 | A recapitulation of the journeys of the children of Israel beginning with the 15th day 1st sacred month, 2513, when they left Rameses, on Tuesday, table <i>l</i> of the solar cycle.  |
|         | 38 | 2552 | Here the death of Aaron is again mentioned with the date of the month. In the 40th year was 2552. The 1st day of the 5th month was Saturday, Sabbath Day. See solar cycle table <i>f</i> . He was three years older than his brother Moses. It was doubtless an honour to die on the Sabbath Day. What a sight in the eyes of the congregation, the priest of God attired in his robes going up to mount Hor to die, or rather to be gathered to his fathers, though they were not buried where he was. See chap. xx. 24-29. |
| xxxv.   | i  | 2553 | Table <i>g</i> of the solar cycle, the year in which the Israelites crossed the River Jordan.  |

## Deuteronomy.

The name of this book means the law repeated. It is derived from two Greek words, *deuteros* second, and *nomos*, law. Most readers will be aware that a few days before Moses died, he gave a recapitulation of the laws and instructions which he had received from God. The book, however, contains some additions, and particularly such as refer to the entrance of the Israelites into the promised land. All the chapters may be dated 2553.

Chap. Verse Year.

Notes.

|       |    |      |   |
|-------|----|------|---|
| i.    | 3  | 2553 | As the Israelites left Egypt in the middle of 2513, the fortieth year was 2553, and the solar cycle, table <i>g</i> , shows that the 1st day of the 11th sacred (5th civil) month was Sunday, the day after the Sabbath.                          |
| ii.   | 14 | 2553 | These 38 years are from the time the twelve spies were sent out (Numbers xiii. 26), namely, about July. 2514. Here, therefore, is again the silence alluded to in the notes on Numbers xx. i.   |
| iii.  | i  | 2553 | Story of the conquest of Og.  |
| iv.   | i  | 2553 | Exhortation to obedience.   |
| v.    | i  | 2553 | The covenant in Horeb.  |
| vi.   | i  | 2553 | Conclusion of law of obedience.   |
| vii.  | 1  | 2553 | Intercourse with nations forbidden.   |
| viii. | i  | 2553 | Exhortation to obedience.   |
| ix.   | i  | 2553 | The Israelites did not pass over Jordan on "this day" in which Moses delivered his charge. The words refer to the immediate period, or are a prophecy. He subsequently died, and was mourned for 30 days in the plains of Moab, before Jordan was |

Chap. Verse      Year.

Notes.

|         |    |      |  |
|---------|----|------|--|
|         |    |      | crossed. But the words "this day" are several times used in this charge.   |
| x.      | I  | 2553 | Moses reminds them of the tables of stone.   |
| xi.     | I  | 2553 | Exhortation to obedience.  |
| xii.    | I  | 2553 | The statutes and judgments.  |
| xiii.   | I  | 2553 | False prophets.  |
| xiv.    | I  | 2553 | The children of the Lord.  |
|         | 28 | 2553 | By this verse and chap. xxvi. 12, we learn that tithes were paid every three years, namely, in the intercalary period. See also Amos iv. 4; but not Revised Version, which is an erroneous translation.  |
| xv.     | I  | 2553 | The release after seven years.   |
| xvi.    | I  | 2553 | The month Abib is also Nisan, 1st sacred or 7th civil month.   |
|         | 13 | 2553 | For this feast see note on Levit. xxiii. 34.   |
| xvii.   | I  | 2553 | Things sacrificed must be sound.   |
| xviii.  | I  | 2553 | The priests.   |
| xix.    | I  | 2553 | Cities of Refuge. These six cities were situated, three on each side of Jordan, and about equal distance apart.  |
| xx.     | I  | 2553 | On going out to battle.  |
| xxi.    | I  | 2553 | Those found slain.   |
| xxii.   | I  | 2553 | Oxen and sheep astray.   |
| xxiii.  | I  | 2553 | Unfitness and uncleanness.   |
| xxiv.   | I  | 2553 | Divorce.   |
| xxv.    | I  | 2553 | Controversy between men.   |
| xxvi.   | 12 | 2553 | See note xiv. 28.  |
| xxvii.  | I  | 2553 | About the commandments.  |
| xxviii. | I  | 2553 | The blessings of obedience.  |
| xxix.   | I  | 2553 | The covenant.  |
| xxx.    | I  | 2553 | Promised mercies.  |
| xxxi.   | I  | 2553 | Moses was born in 2433, table g; the same year of the solar cycle in which he died, 2553. "This day" means the day in which he delivered his charge (see chap. i. 3), namely, the 1st of the 5th civil, 11th sacred month, Sunday. He was therefore 120 on this day, Sunday again. It would appear by verse 48 of the next chapter (xxxii.) that he died on "the self-same day." |
| xxxii.  | I  | 2553 | The latter part of this book is attributed to Joshua.  |
| xxxiv.  | 5  | 2553 | Moses died on Sunday, 1st day of the 11th sacred, 5th civil month, aged 120, and the Israelites mourned for him the whole of the month, which had 30 days.   |

END OF DEUTERONOMY.

## DEATH OF THE FIRST-BORN OF PHARAOH.

THERE can be no doubt that the house of Pharaoh was visited by the destroying angel. Exodus iv. 23, and xi. 5, affirm this. A mummy case has been found near Thebes, the inscription on which shows that the person intombed was Prince Menepthah. The case was found in the old burying-place of the kings of the nineteenth dynasty, to which Menepthah, the Pharaoh of the Exodus, and father of the young prince belonged.

# THE ZODIACAL CIRCLE

IS A

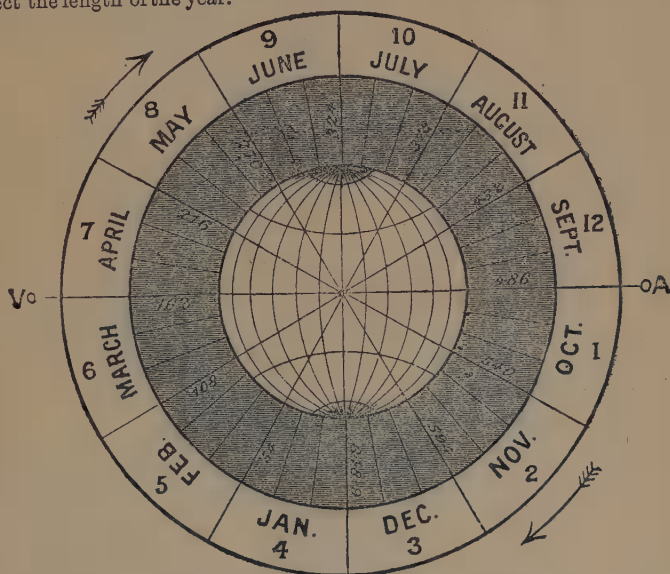
## PERPETUAL CLOCK

— PRODUCING ALL PAST YEARS. —

- 1.—THE Zodiacal Circle is the outer ring of twelve months or twelve signs of the Zodiac of 30 degrees each — 360.
- 2.—The Eclipse Cycle is the inner shaded circle consisting of 12 times 54 years : total 648 years, and 1 year is added for the motion of the eclipse in 12 stages or months.
- 3.—The Solar Cycle of days is the globe in the centre. It is 24 times 15 years. Total 360 years.

The point A is the beginning of the true and natural solar year at the autumnal equinox on the 23rd Sept., when there is equal day and night all over the world.— Genesis i. 14, This is the "Fourth day" of every solar year we see.

The twelve signs of the Zodiac are 1, Libra, the balances or scales; 2, Scorpio; 3, Saggitarius or archer; 4, Capricornus or goat; 5, Aquarius or water-bearer; 6, Pisces or fishes; 7, Aries or ram; 8, Taurus or bull; 9, Gemini or twins; 10, Cancer or crab; 11, Leo or Lion; 12, Virgo or Virgin Reaper. These ancient signs represent the seasons of the year. What is known as the "precession of the equinoxes" does not affect the length of the year.



### HOW TO READ THIS CLOCK.

The first eclipse in creation year was a total eclipse of the sun on Friday, the 1st day of the 4th month. It re-occurs every 18 years and 10 days, so that three eclipses amount to 54 years and one month. This month over 54 years carries the eclipse through the year in 12 stages, marked on the cycle.

The value or length of the eclipse cycle is thus 648 years (12 times 54 are 648) to which one year has to be added for the motion of the eclipse in moving through the year. This makes each cycle to become 649 years.

Place your finger on the bottom of the diagram, just touching the shaded circle 648-9. The first eclipse started there. Then move your finger to the left on this Cycle and you come to Year 54, then to 108, which is twice 54 years, and so on round the circle. The figures increasing 54 in each fan-like section. On your finger arriving again at the bottom of the shaded circle, it will have passed over the 12 dates of the eclipse (54 years between each) down to 648-9. If you do this 9 times you will have covered 5841 years, and then by moving your finger to next month Feb., you reach the eclipse of 5895 our 1896 A.D.

There have been 9 cycles of eclipses since Creation. We know this by history but it is proved as follows:

|                           |      |                             |
|---------------------------|------|-----------------------------|
| One cycle                 | 649  |                             |
|                           | 9    | Multiply                    |
| <hr/>                     |      |                             |
| year                      | 5841 | beginning of the 10th cycle |
| add                       | 18   |                             |
| <hr/>                     |      |                             |
| year                      | 5859 | } 54 years.                 |
| add                       | 18   |                             |
| <hr/>                     |      |                             |
| year                      | 5877 | }                           |
| add                       | 18   |                             |
| <hr/>                     |      |                             |
| 5895 years, our 1896 A.D. |      |                             |

Now, as the Eclipse cycle begins and ends at the bottom of the diagram (648-9) the above year, 5841, would be when the eclipse has reached that place after going round the Zodiacal Cycle, so that the three eighteen years, 5859, 5877 and 5895 would fill up the fourth sign or month of January, thus reaching February.

Now look at an almanac for 1896, and it will be seen that there is a total eclipse of the sun on our 13th February, which, according to natural and true time is the 1st day of the 4th month, or sign of the Zodiac.

It will be evident to every intelligent mind that the Zodiacal Circle proves all past years by producing the eclipse with all the regularity of a clock. It is a clock which never stops or gets out of order.

The proof that there have been 9 cycles of eclipses and 54 years since Creation is the addition of 1 year at the end of each cycle. It is the "tell tale," but not the only one, because there are two others obtained by the movement of the eclipse on the successive days of the week. The latter are important, because if there had been one cycle more or less, the eclipses would not occur on the days of the week in which we see them.

According to all ancient history, and throughout the Bible—the years and dates of which are all planetary motion—the natural solar year always begins with the Autumnal Equinox in September. Our English pagan form of the year begins with January 1st, the 4th month, but it is very unnatural and unscientific, and, although it would be difficult to alter now, yet we should understand what is the true form of the year when we deal with history and astronomical calculations.

#### ORIGIN OF THE ZODIACAL CIRCLE.

Diagrams of the Zodiac—the apparent path of the sun through the heavens—existed in remote periods. Those of the Egyptians are nearly like those of modern times, but it is evident that the Zodiac was common among the Chaldeans three centuries after the flood. For example a cuneiform tablet of the creation series says: "The constellations, their forms as animals, he fixed; the year, its divisions he divided. Twelve months of constellations by threes he fixed. From the day by which the year commenced to its end."

An ancient calendar of Akkad (Accad, Genesis x., 10) gives the first month of the year as "the holy altar," instead of Libra, the balances or scales, but all the other months and signs are correct in name and position. It is plain, therefore, that the men living soon after the Flood knew equally with ourselves the first year by the Zodiacal Circle.

**J. B. DIMBLEBY,**

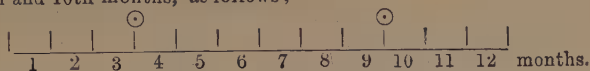
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# THE DATE-REPEATING CYCLE OF SOLAR ECLIPSES.

There were two total eclipses of the sun in Creation year, 0 A.M. This beautiful and geometrical position is one of the six physical evidences of the "beginning," and the producing cause of the solar and lunar years starting together. They occurred on the 1st day of the 4th and 10th months, as follows:



As an eclipse takes place again after 18 years and 10½ days, by English time, or 54 years and 1 month (3 times 18), by natural years, it moves through the year in twelve months or stages in the course of 648 years (12 times 54 are 648). This extra month forms another year, so that the cycle of 648 becomes 649 years, after which an eclipse repeats its date. In this way we can follow the first eclipse through all past time from the 1st day of the 4th month in creation year. It will give us the number of all past years to the present time. The following are all the 18th, and 54th years from Creation, every third line of the table is a 54th year. Although an eclipse may sometimes just miss to occur after some of the 18th years, yet that is its place and will be taken on some future date. Eclipses of the 54th years, however, are sure.

This table is the enumeration of the first eclipse (total solar eclipse No. 1. on Friday, the 1st day of the 4th month, 0 A.M.) down to 5895, our 1896, Feb. 13th. See Almanac. In this way, as already stated, by following this eclipse we get the true year of the world from Creation.

|                            |        |         |         |         |         |         |         |         |      |      |
|----------------------------|--------|---------|---------|---------|---------|---------|---------|---------|------|------|
| 1st of 4th month, Jan.     | 0      | 649     | 1298    | 1947    | 2596    | 3245    | 3894    | 4543    | 5192 | 5841 |
| do. do.                    | 18     | 667     | 1316    | 1965    | 2614    | 3263    | 3912    | 4561    | 5210 | 5859 |
| do. do.                    | 36     | 685     | 1334    | 1983    | 2632    | 3281    | 3930    | 4579    | 5228 | 5877 |
| 1st of 5th month, Feb.     | 54     | 703     | 1352    | 2001    | 2650    | 3299    | 3948    | 4597    | 5246 | 5895 |
| do. do.                    | 72     | 721     | 1370    | 2019    | 2668    | 3317    | 3966    | 4615    | 5264 |      |
| do. do.                    | 90     | 739     | 1388    | 2037    | 2686    | 3335    | 3984    | 4633    | 5282 |      |
| 1st of 6th month, March    | 108    | 757     | 1406    | 2055    | 2704    | 3353    | 4002    | 4651    | 5300 |      |
| do. do.                    | 126    | 775     | 1424    | 2073    | 2722    | 3371    | 4020    | 4669    | 5318 |      |
| do. do.                    | 144    | 793     | 1442    | 2091    | 2740    | 3389    | 4038    | 4687    | 5336 |      |
| 1st of 7th month, April    | 162    | 811     | 1460    | 2109    | 2758    | 3407    | 4056    | 4705    | 5354 |      |
| do. do.                    | 180    | 829     | 1478    | 2127    | 2776    | 3425    | 4074    | 4723    | 5372 |      |
| do. do.                    | 198    | 847     | 1496    | 2145    | 2794    | 3443    | 4092    | 4741    | 5390 |      |
| 1st of 8th month, May.     | 216    | 865     | 1514    | 2163    | 2812    | 3461    | 4110    | 4759    | 5408 |      |
| do. do.                    | 234    | 883     | 1532    | 2181    | 2830    | 3479    | 4128    | 4777    | 5426 |      |
| do. do.                    | 252    | 901     | 1550    | 2199    | 2848    | 3497    | 4146    | 4795    | 5444 |      |
| 1st of 9th month, June.    | 270    | 919     | 1568    | 2217    | 2866    | 3515    | 4164    | 4813    | 5462 |      |
| do. do.                    | 288    | 937     | 1586    | 2235    | 2884    | 3533    | 4182    | 4831    | 5480 |      |
| do. do.                    | 306    | 955     | 1604    | 2253    | 2902    | 3551    | 4200    | 4849    | 5498 |      |
| 1st of 10th month, July    | 324    | 973     | 1622    | 2271    | 2920    | 3569    | 4218    | 4867    | 5516 |      |
| do. do.                    | 342    | 991     | 1640    | 2289    | 2938    | 3587    | 4236    | 4885    | 5534 |      |
| do. do.                    | 360    | 1009    | 1658    | 2307    | 2956    | 3605    | 4254    | 4903    | 5552 |      |
| 1st of 11th month, Aug.    | 378    | 1027    | 1676    | 2325    | 2974    | 3623    | 4272    | 4921    | 5570 |      |
| do. do.                    | 396    | 1045    | 1694    | 2343    | 2992    | 3641    | 4290    | 4939    | 5588 |      |
| do. do.                    | 414    | 1063    | 1712    | 2361    | 3010    | 3659    | 4308    | 4957    | 5606 |      |
| 1st of 12th month, Sept.   | 432    | 1081    | 1730    | 2379    | 3028    | 3677    | 4326    | 4975    | 5624 |      |
| do. do.                    | 450    | 1099    | 1748    | 2397    | 3046    | 3695    | 4344    | 4993    | 5642 |      |
| do. do.                    | 468    | 1117    | 1766    | 2415    | 3064    | 3713    | 4362    | 5011    | 5660 |      |
| 1st of 1st month, Oct. ... | 487... | 1136... | 1785... | 2434... | 3083... | 3732... | 4381... | 5030... | 5679 |      |
| do. do.                    | 505    | 1154    | 1803    | 2452    | 3101    | 3750    | 4399    | 5048    | 5697 |      |
| do. do.                    | 523    | 1172    | 1821    | 2470    | 3119    | 3768    | 4417    | 5066    | 5715 |      |
| 1st of 2nd month, Nov.     | 541    | 1190    | 1839    | 2488    | 3137    | 3786    | 4435    | 5084    | 5733 |      |
| do. do.                    | 559    | 1208    | 1857    | 2506    | 3155    | 3804    | 4453    | 5102    | 5751 |      |
| do. do.                    | 577    | 1226    | 1875    | 2524    | 3173    | 3822    | 4471    | 5120    | 5769 |      |
| 1st of 3rd month, Dec.     | 595    | 1244    | 1893    | 2542    | 3191    | 3840    | 4489    | 5138    | 5787 |      |
| do. do.                    | 613    | 1262    | 1911    | 2560    | 3209    | 3858    | 4507    | 5156    | 5805 |      |
| do. do.                    | 631    | 1280    | 1929    | 2578    | 3227    | 3876    | 4525    | 5174    | 5823 |      |

It will be seen that at the 1st month 19 years are given instead of the usual 18. This as already stated, is the progress of the cycle, whereby 648 is made 649.

There have only been 9 cycles of 649 years each, and three eighteens of the 10th since Creation. The number of 9 extra years is the "tell-tale," marked thus ...

Years written on paper are imaginary when not proved by planetary motion.

As the best study of astronomy is that by which we point out its utility—whether it be the position of a star in the firmament, the latitude of a ship at sea, or the enumeration of a particular year of the world—we may further notice in respect to the statement so frequently made by unscientific men that there have been years of time before Creation, that there is another “tell-tale” which negatives any conclusion of this kind. It is also one of a much longer duration, namely 4380 years, and is as follows:

In the table of the Date-Repeating Cycle of Eclipses the third cycle contains the year 1460. This is an ancient Egyptian period, called the Sothic Cycle, or the heliacal rising of Sirius, the largest and most beautiful star in the firmament. The basis of this cycle is four times 365, the length of the solar year. Here comes in the division of “threes,” to which the Chaldeans allude soon after the Flood. Four of these “threes” are the year, or, in other words, every quarter of the Zodiacal Cycle contains three divisions. But although four times 365 are this 1460, and when doubled are 2920 (which is again on the eclipse cycle) yet its triple application fails one year in the third instance by being 4380 instead of 4381 on the eclipse list. The reason of this is that the eclipse in the seventh cycle re-occurs for the seventh time on the first day of the first month. We have previously alluded to the fact that the week of seven days mentioned in Genesis i. produces all time and all planetary motion forever, and therefore, true to this significant fact, the eclipse here starts another cycle of solar phenomena.

What we learn from this marked event (one of the highest character) is that the motions of the earth and the moon by which eclipses are produced, must have begun at Creation, otherwise this “tell-tale” of 4381 years, like the “life-history” of solar eclipses, could have no physical connection with events of the Prime Date.

We have, therefore, four indications of Creation year by the eclipses, namely first 1262 years, called the “life-history,” occurring in the year 1262; secondly, the eclipse cycle produced by the Zodiacal Cycle which starts from the equinoctial colure; thirdly, the completion of nine cycles to reach the eclipses of the present generation in the months we see them take place; thirdly, the two tell-tales; and fourthly, the natural succession of the days of the week with which the eclipses and also the cycles occur. Of course 4381 could not exist unless it came from the “beginning.” It is too much to surrender important facts like these—to say nothing of others—in favour of imaginary years which are always disproved by scientific investigation.

As time is the amount of duration whilst some planetary body moves from one position to another, it is plain that time has to be made, so that years written on paper which cannot be proved by planetary motion are not worth a straw, and that whatever rude forms of matter might exist prior to the commencement of time, it is difficult to perceive that men could live, or the earth yield the fruits of increase without planetary motion. Connected with this remark it is worthy of note that the Zodiacal Circle is a demonstration as to when time began, because it could not exist or work in any other form; yet 15 years before the Zodiacal Circle was found to be a perpetual clock of astronomical time, the years which it produces were published in “All Past Time.” This fact is mentioned to show that there are other sources than this circle of the apparent course of the sun by which years are known, namely, planetary motion itself; but having already a scientific knowledge of time, an accidental glance at the Zodiacal Circle, like the sudden meeting of a friend in the street, enabled me to recognize in the flash of a moment that it was a picture of all past time and that it must control the position of eclipses.

There can be no doubt that had the zodiacal circle been taught in scholastic institutions it would have saved mankind from many mischievous conceptions, and had it been portrayed on the walls of Parliament as it was on those of the ancient temples of Egypt, our legislators would never have altered the form of the year by jumping forward in their records of time without taking the moon with them. It is painful to think that one of these athletic performances was accomplished in 1752 almost within site of the “Observatory.”

#### Miscellaneous Observations.

The 12 signs or months had animals given to them by the ancients representing the seasons of the year, and we know the Zodiac is the path of the sun which we daily see him describe by rising in the east and setting in the west; but as the sun does not move, this is an apparent motion caused by the earth rotating on its axis. In like manner the annual revolution of the earth round the sun apparently projects him in one of the signs each month of the year. Thus, when the earth is at A, we see the sun as at V. The movement of the earth shifts the apparent position of the sun.

It would be an absence of all knowledge of geometry not to perceive that as there are three 18 years in 54 and as there are but 12 times 54 in 648, there can be but 36 occurrences of No. 1 eclipse in the cycle of 648 years. To imagine therefore that the cycle is longer except by the addition of one year to each cycle, as already explained, would be absurd. Both the sun and the eclipse cycle *must* be absolute measurement and always reliable. We are therefore compelled to admit that by the solar eclipse on the 13th of Feb. 1896, the year of the world is 5895 at that date, which is 5894 A.M.

It is better to use the twelve divisions of the Zodiac as months instead of the old definition of "signs," because the constellations of the latter have gradually shifted. For example in ancient times the Sun had the constellation of Taurus the bull behind him in the spring season, and afterwards Aries the ram, whilst he has now reached Pisces, the fishes. This is called the precession of the equinoxes, but it does not affect the length of the year or the configuration of the Zodiacal Circle.

**A SPLENDID FACT.**

It is a fact worthy of notice that the Zodiacal Circle begins with the autumnal equinox (A on the diagram). In Genesis i, 17-18, we see that the solar year began with the Autumnal Equinox—equal day and night all over the world—on 23rd Sept. As the lunar year began at the same time, the two eclipses must have been in the centre of the year, three months at each end and six between them. The eclipse cycle, therefore, must have begun on the 1st day of the fourth month. A man who does not understand the true number of the year from Creation by the Zodiacal circle is like a child who does not understand the clock, the face of which is constructed like the Zodiacal Circle and divided into twelve parts. We cannot alter the record of hours by a clock, nor can we disturb the records of the Zodiacal Circle; both are set to the sun. We have command of a clock and can turn the dial round or smash it, but we cannot reach the sun.

The great mischief of our English pagan year is it drags the eclipses out of their places or years. For example, when an eclipse takes place between January 1st and the Autumnal equinox they are recorded as in a year, one more than an eclipse between September and the end of December. But this is not so. Hence a certain astronomer has been denying the accuracy of the eclipses given from the zodiacal circle, whereas he is the erroneous enumerator and not the natural and scientific years of the Circle. This bewilderment has hitherto prevented astronomers from understanding the movement of eclipses and precluded the possibility of arranging them into cycles. These two facts are sufficient to prove that the Royal Observatory as at present conducted on the basis of unnatural years can be of no service to either history or astronomy. What is worse, a system of astronomy formed of fictitious years cannot investigate the period or events of history; but on the other hand hides them. This is why the great events of Biblical history, such as creation and the flood are regarded as legendary tales rather than important events which it is advantageous to any man to know.

The evidence of all this is that no astronomer can construct a table of eclipses or transits unless he begins with the year 0. A.M. and uses years starting with autumnal equinox. No man could audit the books of the Bank of England unless he uses the tables of compound addition.

Let us now give some explanation of the eclipses mentioned in Almanacs. An eclipse of the same character, that is partial or total of the sun or moon, will occur again with the use of English time after 18 years and 10 to 11 days. Thus:

11th January, 1861 (See Almanac)  
10 18

21st January, 1879

With some exceptions, an eclipse, say No. 1 in Line 1, Creation year, will travel in this way through the year in the course 648 years. But with natural or Bible years the eclipse will move in 12 stages of 54 years which are also 648. That is to say, 3 lunar years of 354 days each, made solar by the addition of 34 days at the end of each third year, will retain the eclipse, so that it will occur on the first day of three successive 18th years, and then move to the 1st day of the next month.

We will now further show the working of the eclipse cycle by noticing the Bird's Eye View of Eclipses, that is to say, all the team of about 70 that occur in 18 years. If this diagram were placed round a roller as in a date-box, and one line of the 18 made to appear for each year, we should substantially have the eclipses of the year for ever. The only difference would be their movement bodily towards the right and the transference to the left when they had got beyond the 12th month.

The top line is always the two eclipses of Creation year and is always one of the 18 years in the Date Repeating Table of eclipses.

# ANCIENT HEBREW ERA "BIRD'S EYE VIEW" OF THE TEAM OF 70 ECLIPSES IN 18 NATURAL YEARS.

| A.M. | A.D.    | Lane. | 1st month | 2nd. | 3rd. | 4th. | 5th. | 6th. | 7th. | 8th. | 9th. | 10th. | 11th. | 12th. | Intercalary |
|------|---------|-------|-----------|------|------|------|------|------|------|------|------|-------|-------|-------|-------------|
| 5841 | 1843-4  | I     | ...       | ...  | ...  | ☉    | ...  | ...  | ...  | ...  | ...  | ☉     | ...   | ...   | ...         |
| 5842 | 1844-5  | II    | ...       | ...  | ☉    | ☉    | ...  | ...  | ...  | ...  | ●    | *     | ...   | ...   | ...         |
| 5843 | 1845-6  | III   | ...       | ...  | *    | *    | ...  | ...  | ...  | ...  | *    | ...   | ...   | ...   | ...         |
| 5844 | 1846-7  | IV    | ...       | ☉    | ...  | ...  | ...  | ...  | ...  | ☉    | ...  | ...   | ...   | ...   | ...         |
| 5845 | 1847-8  | V     | ...       | ☉    | ...  | ...  | ...  | ...  | ...  | ☉    | ...  | ...   | ...   | ...   | ...         |
| 5846 | 1848-9  | VI    | ...       | ...  | ...  | ...  | ...  | ...  | *    | *    | ...  | ...   | ...   | ...   | ...         |
| 5847 | 1849-50 | VII   | ...       | ...  | ...  | ...  | ...  | ☉    | ...  | ...  | ...  | ...   | ...   | ☉     | ...         |
| 5848 | 1850-1  | VIII  | ...       | ...  | ...  | ...  | ...  | ☉    | ...  | ...  | ...  | ...   | ...   | ☉     | ...         |
| 5849 | 1851-2  | IX    | ...       | ...  | ...  | ...  | ...  | ☉    | ...  | ...  | ...  | ...   | *     | ☉     | ...         |
| 5850 | 1852-3  | X     | ...       | ...  | ...  | ...  | *    | ...  | ...  | ...  | ...  | ...   | ...   | ...   | ...         |
| 5851 | 1853-4  | XI    | ...       | ...  | ...  | ☉    | ...  | ...  | ...  | ...  | ...  | ☉     | ...   | ...   | ...         |
| 5852 | 1854-5  | XII   | ...       | ...  | ...  | ☉    | ...  | ...  | ...  | ...  | ...  | ☉     | ...   | ...   | ...         |
| 5853 | 1855-6  | XIII  | ...       | ...  | ☉    | ...  | ...  | ...  | ...  | ...  | ...  | ...   | ...   | ...   | ...         |
| 5854 | 1856-7  | XIV   | ...       | ...  | ☉    | ...  | ...  | ...  | ...  | ...  | ...  | ...   | ...   | ...   | ...         |
| 5855 | 1857-8  | XV    | ...       | ...  | ...  | ...  | ...  | ...  | ...  | ...  | ...  | ...   | ...   | ...   | ...         |
| 5856 | 1858-9  | XVI   | ...       | *    | ...  | ...  | ...  | ...  | ...  | ...  | ...  | ...   | ...   | ...   | ...         |
| 5857 | 1859-60 | XVII  | ...       | ...  | ...  | ...  | ...  | ☉    | ...  | ...  | ...  | ...   | ...   | *     | ...         |
| 5858 | 1860-1  | XVIII | ...       | ...  | ...  | ...  | ...  | ☉    | ...  | ...  | ...  | ...   | ...   | ☉     | ...         |

☉ Total Sun. \* Partial Sun. ● Total Moon. ☉ Partial Moon.  
 These are the 70 eclipses which constitute the Team. They all occur in 18 solar years. As the years are lunar, but made solar by the Intercalary month at the end of every 3rd year, the eclipses of the sun take place at the beginning of a month, and those of the moon in the middle of the month. After occurring three times on the same date during 54 years, which are 3 times 18, the eclipses move into the next month and occur three times again in the same period, and so pass through the year in 648 years. It is the intercalary month which is the cause of this progression, and they accumulate into 1 year after

36 teams. The cycle is thus 649 years, when the eclipses are all back again as above represented. They show us all past years, and as there are seven cycles, each having one of the days of the week, we cannot mistake the numerical order of years from creation, because the above team began the first 18 years. The solar eclipse ☉ at the top is No. 1, Line I., on the 1st day of 4th month. With natural, or Biblical years, eclipses never leave their lines. The years on the left are the first of the present triple team, beginning 5841. Proof: Multiply the cycle of 649 years by 9 (the number of past cycles) and the result is 5841. This was our 1843, Dec. 21st, the beginning of the 4th month. true solar time-



Another physical evidence of Creation being the beginning of the motions of the earth and the moon at the autumnal equinox, year 0, A.M., is the marked absence of any eclipse on the first three months of the Zodiacal Circle. It will be observed that the eclipses begin with the 4th month; but the continuation of the cycles provides an eclipse for each of the 12 signs or months ever afterwards. A similar instance arises when we draw a diagram of the working of the lunar cycle. The fact is that the moon in the beginning of her motion would require three months for her node to reach the sun's place. The subject is difficult to fully explain to persons not familiar with the "corkscrew" lunar motions, but it is owing to the plane of the moon's orbit being tilted 5 degrees above the ecliptic, whilst the plane itself is continually twisting round at the rate of one degree westward each lunation.

Here I wish to say that Mr. Christy, the Astronomer Royal, has overlooked a simple matter by stating that "the Chaldeans discovered the eclipse period of 18 years and 10 11 days." They would know nothing of such a period. It is a peculiarity of the solar Roman year. The Chaldean period could be no other than 54 years.

### THE SOLAR CYCLE OF DAYS.

The next thing to which the Chaldeans and ancient Hebrews gave their attention was an astronomical construction of the Solar Cycle of Days into 360 parts like the Zodiac, and such as would work the eclipses in their natural period of 18 years. This had also to be accomplished so as to have the solar eclipses on the 1st day of the month, for unless the moon be new there can be no eclipse of the sun. They therefore cleverly constructed a Solar Cycle of 21 years, produced by the motions of the moon, but in order to make it accord with the mathematical division of 360, and to meet the eclipses, they cut out six years, namely the 10th, 11th, 12th, 13th, 14th, and 15th years. It was thus reduced to a cycle of 15 years, and by giving one day extra at the bottom of the 9th year (apparently by allowing 30 instead of the usual 29 days to the 12th month) they formed the junction of the 9th with what now became the 10th year.

The result of this simple manipulation is that 24 Solar Cycles of 15 years each are 360. This is the same as the division of the globe into 24 meridians of 15 degrees—360. See the Globe on the diagram of the Zodiacal Circle and the Spheroid. The reader will thus understand that the measurement of time is the same process as that on which he relies when he entrusts his safety with the captain of a ship on the sea, and the same by which he gives credence to the occurrence of eclipses published in almanacks.

This Solar Cycle is that of all the periods, years, and dates in the Scriptures from 1722 which was 360 years before Abraham left Chaldea. It is a cycle which can never fail in the precision of its work until the present planetary laws are altered and the sun no longer shines in the firmament. Although we find these cycles amongst the Chaldeans, their origin and precision indicate them as Divine. Early cuneiform records state this, and it seems probable that angelic visitors had much to do with the instruction of mankind in the early ages, and that it was adoration paid to them which led to idolatry. At all events men who lived in patriarchal times surpassed us in building, smelting, astronomy, and mathematical science.

### ECLIPSE PERIODS OF SCRIPTURE.

70 eclipses form the natural team (published as the Bird's Eye View), which by continually occurring in 18 years, causes each eclipse to occur after 18 years.

This period of 70 is the 70 weeks of Daniel, the 70 years of captivity, &c. &c.

360 is the division of eclipse periods on the Zodiac, the mathematical standard for dividing all circles—great or small,—the 12 signs of the zodiac of 30 degrees each.

As a period of Scripture it is called a "time," and is first mentioned in Lev. xxvi. 28, as one of the "seven times." It is also found in Daniel and Revelations.

1260 are the 18 teams of 70 eclipses which form the history of a solar eclipse; but the progressive motion, or "shift," on the calendar ultimately makes it 1262, just as 648 years of the eclipse cycle has to be computed as 649.

In the inspired text these 1260 years are called "time, times, and a half," that is, thrice 360 and a half, total 1260, and appear to date from an equinox. See Dan. vii. 25, and xii. 7. Rev. xi. 2, 3; xii. 6, 14; xiii. 5.

666 lunar years are the eclipse cycle of 648 solar years. See Zodiacal Circle.

For Biblical reference, Rev. xiii. 8, but there are others not expressed, for example, Jerusalem was under Roman power from 3970½ to 4636½—666 years.

2520 are "seven times," that is, 7 times 360 years; also days, because "a day for a year" is both a Scriptural and astronomical computation. The zodiac is the path of the sun completed in one day and also again in one year. The Egyptian period of 1460 years on the eclipse cycle is 4 times 365 days.

See Lev. xxvi. 28. Dan. iv. 23, 25, 32.

# HOW TIME IS MEASURED BY THE SPHEROID.

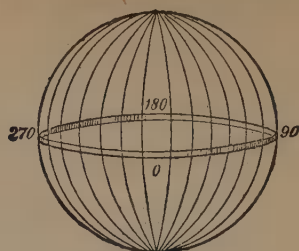
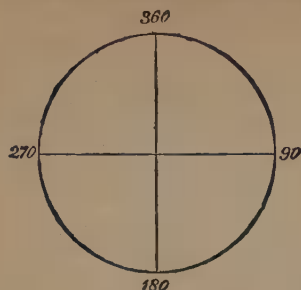


Figure 2.

The method of measuring time is the same as that used in geometry, astronomy, engineering science, mathematical calculations, and navigation by which latitudes and longitudes are obtained. The advantage of such measurement is accuracy, and that time measured can never be altered.

It is a proposition of Euclid, vi. 33., the father of geometry, that a spheroid, or circle, divided by two right angular lines from the centre, as in figure 1., is formed into four quadratures of equal proportions. This circle is divided into 360 degrees, or parts, so that each quadrature contains 90 degrees, respectively marked 90, 180, 270, and 360. These degrees ° are further divided into minutes ', seconds "', and thirds '''.<sup>1</sup>

In astronomy this measurement is used for obtaining the position of the sun, or the right ascension and declination of a star. By supposing this half circle, extending from 90 through 360 to 270, is the zodiac, or path of the sun in the heavens, we can determine its position. This is mathematical definition.

Bible time has the same basis and therefore can be measured in the same way. The Ancient Hebrew Solar Cycle has 15 years, so that 24 cycles are 360 years, just as 24 meridians of 15 degrees each amount to 360.

The use of this spheroid by navigators may be further explained as follows: In figure 2 the circle is made the equator of the earth, and the sphere is further divided by 24 meridian lines, each of which is 15 degrees apart, so that 24 times 15 are 360. By the earth rotating on its axis in 24 hours, each of these meridian lines are, hour after hour, brought opposite to the sun at noon when he is in the south. Thus an English captain, on going to sea, takes with him a chronometer set to London time, and should he find the sun in the south, which is its mid-day position, when his chronometer is 2 o'clock, he knows that his ship is two meridians, or twice 15 degrees west of London. As there are on the equator  $69\frac{1}{4}$  miles to a degree, he is able to find how many miles he is west of London. Such a system never fails because it is measurement, not opinion.

Now as Bible years are on the same principle, and subject to the same measurement, we are absolutely sure that time measured in this way is correct. It is clock-work, and remarkable to say, it is the clock-work motion of the heavenly bodies, straight from the prime date of creation, and all proved before our eyes.

The reader will now be prepared for another statement. What is known as a spheroid or circle in the sciences just named, is called a "time" in scripture, so that "seven times" (7 times 360) mentioned in Levit. xxvi. 28, are 2520 years; also what is termed "a time (1), times (2), and a half ( $\frac{3}{2}$ )" in Dan. xii. 7, are 1260 years, or three times and a half, which are half of 2520.\* Therefore wherever we read of a "time" in the scriptures, we must remember that it is a period of absolute measurement and of unalterable length—that it is the language of the Deity who is perfect in all his ways. Again, this 360, 1260, or 2520, are also eclipse periods. 1260 is the "life" of a solar eclipse, which becomes its "life-history" after 1262 years. The additional 2 years are displacement, caused by the progression of the eclipse twice through the natural year.

# THE HISTORICAL BIBLE—Part III.

## Joshua, Judges, Ruth, 1 and 2 Samuel.

### SYNOPSIS OF THE BOOK OF JOSHUA.

|  |                                   |                  |
|--|-----------------------------------|------------------|
| Chushan oppression began in .. .. .        | 2573                              |                  |
| Between death of Joshua and the oppression | <u>3<math>\frac{1}{4}</math></u>  | less             |
| Joshua died.. .. .                         | 2569 $\frac{3}{4}$                |                  |
| Age (xxiv. 29) .. .. .                     | <u>110</u>                        | less             |
| Joshua would be born in .. .. .            | 2459 $\frac{3}{4}$                |                  |
|  | <u>55</u>                         | add 55           |
| He went out with spies in .. .. .          | 2514 $\frac{3}{4}$                |                  |
|  | <u>38<math>\frac{3}{4}</math></u> | 38 $\frac{3}{4}$ |
| Moses died .. .. .                         | 2553 $\frac{1}{2}$                |                  |
| Joshua's rule afterwards .. .. .           | <u>16<math>\frac{1}{4}</math></u> | 16 $\frac{1}{4}$ |
| Joshua died.. .. .                         | 2569 $\frac{3}{4}$                | 110              |
|  | <u>3<math>\frac{1}{4}</math></u>  |                  |
| Chushan oppression began .. .. .           | 2573                              |                  |
| Judges iii. 8.                             |                                   |                  |

The proof of the 16 $\frac{1}{4}$  years of Joshua's rule is as follows:

|          |                                 |  |
|----------|---------------------------------|--|
|          | 2553 $\frac{1}{2}$              | Moses died 40 years after exode.                     |
|          | <u>1</u>                        |  |
|          | 2554 $\frac{1}{2}$              | Conquests began by Joshua.                           |
|          | <u>7</u>                        |  |
| xix. 51  | 2561 $\frac{1}{2}$              | Land divided.  |
|          | <u><math>\frac{1}{2}</math></u> |  |
|          | 2562                            | Sabbatic. End of 7 times 7 (49), from Exode in 2513. |
|          | <u>7</u>                        |  |
| xxiii. 1 | 2569                            | Sabbatic. See Greek.                                 |
|          | <u><math>\frac{3}{4}</math></u> |  |
| xxiv. 29 | 2569 $\frac{3}{4}$              | Joshua died aged 110.                                |
|          | <u><math>\frac{3}{4}</math></u> |  |

In order to understand the Books of Joshua, Ruth, and 1 and 2 Samuel, we should have in our minds an outline of history from the Dispersion in 1770 (about 114 years after the Flood), to the time when Saul was made King of the Israelites in 2910. This outline is given in the subsequent page.

After the Dispersion in 1770, the Kingdom of Babylon was founded in

1772.\* Others were established about the same time at Ur, Erech, Karrah, Larsa, and Akkad. It is a well-established fact that these continued about 400 years,† and about a century afterwards Sargon I., by his great conquests, obtained a sovereignty over them all. He died about 2325, and the empire soon fell to pieces; but during the revolt of various kings they appealed to Khammuragas, who, in his turn, soon assumed supremacy over them by placing them under tribute. This was about 2340. At his death the various kings were again tearing each other to pieces, when Amenhotep IV., the famous Pharaoh, whom the Greek historians call "Sesostris," became supreme over all Asia. He conquered Babylon and Nineveh, and held a sovereignty over Palestine. He was also master of Ethiopia and the gold mines there, as the cuneiform tablets tell us. Some of his tributary kings applied to him for gold. One was Kalama Sin, who is stated on Babylonian tablets to be king of Babylon in 2393. The following summary will therefore elucidate much of the history before us.

|        |   |      |
|--------|---|------|
|        | The Flood   | 1656 |
|        | The land divided, but rejected  | 1757 |
|        | Dispersion enforced by confusion of tongues                                 | 1770 |
|        | Kingdom of Babylon established  | 1772 |
|        | Other kingdoms founded in the cities of Ur, Erech, Karrah, Larsa, and Accad | 1773 |
|        | A kingdom established in N.E. Egypt   | 1774 |
|        | A second kingdom in Egypt   | 1790 |
|        | A third kingdom or dynasty  | 1870 |
|        | A fourth dynasty  | 1940 |
|        | Great Pyramid completed   | 1989 |
|        | Abraham left Ur   | 2082 |
| First  | Confederacy—Chedorlaomer (Gen. xiv. 1)                                      | 2091 |
|        | Egypt united under one sceptre  | 2235 |
|        | Jacob enters Egypt  | 2298 |
| Second | Confederacy—Sargon I. at Accad  | 2300 |
|        | Ditto broken up   | 2318 |
| Third  | Confederacy—Khammuragas   | 2335 |
|        | Conquests of Pharaoh Amenhotep IV.  | 2400 |
|        | Ramses II. oppresses Israelites   | 2445 |
|        | Israelites leave Egypt under Moses  | 2513 |
|        | Joshua's conquests  | 2553 |
|        | History in Book of Judges began (ended in 2883)                             | 2569 |
| Fourth | Confederacy—Tugulti-Ninip at Nineveh  | 2735 |
|        | Exploits of Deborah and Barak and of Gideon                                 | 2739 |
|        | Assyrian Confederacy broken up  | 2765 |
|        | Samuel the Prophet  | 2883 |
|        | Saul first King of Israelites   | 2910 |

\* According to a full list of all the Kings of Babylon, obtained from cuneiform tablets, the first king, Sumu-abi, began in 1722. The same fact is given us by the list of eclipses by the priests of Babylon shown to Calisthenes and Alexander the Great.

† We have mention in Gen. xiv. 1-9, of some of the kings 368 years after Babylon was established, namely in 2090. The "El-Lassar" is Larsa, "Arioch" is Eri-Aku, a king of Larsa, mentioned on cuneiform tablets. He was son of Kudur-Marbuk, the king of Erech, who reigned 30 years.



## JOSHUA'S CONQUESTS AND THE CUNEIFORM TABLETS FOUND IN EGYPT.

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It seems that the Pharaohs of Egypt had a sovereignty over the land of Canaan at the time when the Lord drove out the inhabitants by the sword of Joshua. We learn this by the tablets of Tel-el-Amarna, which are despatches chiefly received by Amenhotep III., the 8th Pharaoh of the 18th dynasty, whose reign ended in 2393. One despatch or tablet is from Abdi-Tabu, of Jerusalem, before the Israelites had conquered Palestine. It was addressed to Amenhotep IV., son of the Pharaoh just mentioned, stating that Egypt was beginning to lose her hold on Palestine. The Canaanites and Hittites, it seems, had been gaining strength by the gradual formation of a powerful confederation of tribes under the protection of Egypt, so that in 160 years later (2553) they formed the foes of Israel in the time of Joshua. The cities of Debir and Lachish, taken by Joshua (xi. 3, and xii. 8), are mentioned on these cuneiform tablets. Some, indeed, of the Tel-el-Amarna despatches belong to the period when Joshua was subduing Canaan. They are hasty despatches to the Pharaoh of Egypt, as the Lord and Protector of Canaan, stating that the land is besieged by the 'Arabi (Hebri sounded with a soft A and meaning Hebrews), and that the rulers fear the end. The writer says: "Behold, I say, that the land of the king, my lord, is ruined, as the 'Abiri chief is plundering the entire country." Another despatch states that some of the people are going over to the Hebrews, who are making rapid conquests, owing to the Egyptian garrisons having been withdrawn. This might be a result of the loss of the army in the Red Sea. The "going over to the Hebrews" looks like the Gibeonites (ix. 3-15), who made peace with Joshua by dressing themselves in old clothes and pretending that they came from a distant country. It is important to also notice that these tablets contain the names of Japhia, King of Gezer, and Japin, King of Hazor (Joshua x. 3, and xi. 1). Japhia is mentioned, however, in Joshua as King of Lachish, but he may have had authority over both cities. The name of the King of Jerusalem on the tablets is doubtful, but Major Conder thinks it is Adoni-zedec (Joshua x. 3). We cannot be surprised at Egypt not sending an army to intercept the progress of Joshua, seeing what had occurred to their forces forty years previously when they were pursuing the Hebrews through the Red Sea. But, in truth, "the king, my lord," to whom the above hasty despatch was sent, had enough to do to take care of his own shop, for he speedily lost his throne, and the 19th dynasty, to which he belonged, came to grief. One of the ways in which God protected His people was to weaken their adversaries.

Under these circumstances Joshua went forth, in 2554, conquering, and to conquer.

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### Joshua.

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The book is called Joshua because it is supposed to have been written by himself, and thus he uses the words "until *we* passed over." We also read "And Joshua wrote these words in the book of the law of God." The history

of the events reach over  $16\frac{1}{4}$  years, beginning with the middle of 2553 A.M., and ending with  $2569\frac{3}{4}$  when he died.

Chap. Verse Year.

Notes.

|      |    |      |   |
|------|----|------|---|
| i.   | 1  | 2553 | Joshua is now instructed to conduct the Israelites over Jordan, but not till the sacred year had expired. Throughout the 11th sacred month the people had mourned for Moses 30 days. The 12th month seems to have been a waiting period, during which they would be full of expectation.  |
| ii.  | 1  | 2553 | As a preliminary step Joshua sent two spies to Jericho on the other side of the river Jordan. It was a fortified city, and the key to the whole country. They lodged with Rahab, the harlot, which means a lodging-house keeper.  |
|      | 22 |      | There are "three days" mentioned thrice, i. 11; ii. 22; and iii. 2. They thus mark the two Sabbath days on the 4th and the 11th of the first sacred, 12th civil month, as we shall shortly see. The year was table <i>g</i> of the solar cycle.   |
| iii. | 1  | 2553 | The "to-morrow" in the 5th verse would be Thursday, the 9th.  |
| iv.  | 19 | 2553 | Jordan crossed on Friday, the 10th day of the 1st sacred month, table <i>g</i> , which was 2553.<br>It is well here to remember that the solar cycle being one of 15 years, it always begins with a year, the last figure of which is alternately 2 or 7. This fact greatly assists us in being accurate. The cycle, on the present occasion, began with 2547, so that <i>g</i> was 2553, the year in question. The solar cycle is always accurate, and thus we find that the Israelites by crossing Jordan on Friday, the 10th, their first day in the Land of Rest was Saturday, the Day of Rest. |
|      |    |      | The "three days" thrice mentioned would be 1, 2, 3 (chap. i. ii.), 4th was Sabbath; 5, 6, 7 (ii. 22); 8, 9, 10 (iii. 2). Jordan was crossed on Friday, the 10th. The 11th was Saturday, Sabbath Day.  |
| v.   | 10 | 2553 | The passover was kept on the 14th of this 1st sacred month in the plains of Jericho, on Tuesday evening. This refers to the same event as the supper at which our Lord sat down with His disciples. The Jews were careful in observing the eve of the 14th.   |
|      | 11 |      | On the morrow, the 15th, Wednesday, they did eat of the corn or produce of the land, and on the 16th the manna ceased.  |
|      | 13 |      | This appearance to Joshua of the "captain of the host of the Lord" was sometimes in the latter part of this 1st sacred month.   |
| vi.  | 1  | 2553 | All Jericho in a state of alarm.  |
|      | 11 |      | The seven days during which the people compassed Jericho were not consecutive. This would have involved a violation of the Sabbath by marching and carrying arms. In this verse 11 we read that after first compassing the city, they came into the camp and lodged in the camp. This appears to  |

Chap. Verse.

Year.

Notes.

|       |    |   |   |
|-------|----|---|---|
|       |    |   | have been on a Friday, so that their lodging in the camp was the next day, Sabbath. The six other days of compassing the city were completed on the following Friday, and apparently the 8th of the 2nd sacred month. The seven days would thus be :  |
|       |    |   | 1 first day's march on 1st of the month   |
|       |    | Sabbath 2   | Saturday.   |
|       |    | 3   | second do   |
|       |    | 4   | third do  |
|       |    | 5   | fourth do.  |
|       |    | 6   | fifth do.   |
|       |    | 7   | sixth do.   |
|       |    | 8   | seventh do.   |
|       |    | Sabbath 9   | Saturday.   |
|       |    | The Sabbath Days—on 2nd and 9th—would thus be clear of any desecration. |   |
| vii.  | I  | 2553  | The trespass of Achan.  |
|       |    |   | The pedigree of Achan given here is: Zera, son of Judah, was born in 2293; Labdi, his grandson, born in 2363; Carmi, grandson, born 2428; Achan, grandson, born 2504. Achan would be 49, and would be under 20 when Almighty God told Moses that all above that age should fall in the wilderness.  |
| viii. | I  | 2553  | Ai was another city whose cup of iniquity was full. The population—men and women—was 12,000. See verse 25.  |
| ix.   | I  | 2553  | The craft of the Gibeonites.  |
| x.    | I  | 2553  | Adoni-Zedec. The last half of this king's name is the same as that of Melchi-zedec. This seems to favour the statement of Josephus that Salem, of which the latter was king, was Jerusalem.   |
| x.    | 13 | 2553  | The sun standing still. This stupendous miracle occurred in the summer, about 2553 $\frac{1}{2}$ , when God with an outstretched arm defeated the confederate kings who assembled to prevent the conquest of Canaan, which he had sworn to give to the seed of Abraham. It is mentioned in Ecclesiasticus xlv. 4 (Apocrypha), which is a book of some value because its authenticity is well established as written in about 3800 A.M. The words are "Did not the sun go back by His means, and was not one day as long as two?" We have also an Egyptian and Chinese reference to the event. |
| xi.   | I  | 2554  | Jabin King of Hazor. The name of this king has been found in Egyptian records.  |
|       |    |   | JUBILEE YEARS'  |
|       | 18 | 2561 $\frac{1}{2}$  | This is an unfortunate translation which has not been amended in the Revised Version. There is a difficulty in understanding how "Joshua made war a long time with all those Kings" when his conquests were so rapid and all achieved in seven years. What the Greek text refers to is the "completion" of 49 years (seven Sabbatic years) from the exode in 2513. Thus add 49 to 2513 and we have 2562. This 2562 was thus a Sabbatic year and   |

Chap. Verse. Year.

Notes.

|        |    |                    |   |
|--------|----|--------------------|---|
|        |    |                    | was followed by what on all subsequent occasions was called the Jubilee, or year of restoration when the hereditary estates reverted back to the original owners or representatives according to kin. But the Jubilee year did not always follow the 7th Sabbatic year.   |
| xi.    | 23 | 2561 $\frac{1}{2}$ | The people received the land and it was divided.  |
| xii.   | 1  | 2561 $\frac{1}{2}$ | Enumeration of the two kings which Moses slew and the 31 taken by Joshua.   |
| xiii.  | 1  | 2561 $\frac{1}{2}$ | Joshua was old. Born in 2459 $\frac{3}{4}$ , he was now 101 $\frac{3}{4}$ .   |
| xiv.   | 10 | 2559 $\frac{3}{4}$ | CALEB'S PRIVILEGE.<br>History recapitulated goes back to what occurred before the land was divided. Hence Caleb's privilege is mentioned here. The circumstances occurred in 2559 $\frac{3}{4}$ . He was 40 in 2514 $\frac{3}{4}$ , table <i>m</i> , and 45 years more are 2559 $\frac{3}{4}$ . The 45 are three solar cycles of 15 years each, so that when Caleb spoke it was in the same year of the cycle table <i>m</i> , and at the same period of the year. Hence he said "I am this day four score and five years old." He was born in 2474 $\frac{3}{4}$ and was 15 years younger than Joshua. |
| xv.    | 1  | 2561 $\frac{1}{2}$ | The division of the land continued.   |
|        | 15 |                    | Caleb's conquest was later. see Judge i. 10-15. (2571).   |
| xvi.   | 1  | 2561 $\frac{1}{2}$ | The division of the land continued.   |
| xvii.  | 1  | 2561 $\frac{1}{2}$ | The division of the land continued.   |
| xviii. | 1  | 2561 $\frac{1}{2}$ | The division of the land continued.   |
| xix.   | 1  | 2561 $\frac{1}{2}$ | The division of the land continued.   |
| xix.   | 51 | 2561 $\frac{1}{2}$ | The division concluded.   |
| xx.    | 1  | 2561 $\frac{1}{2}$ | Six cities of refuge appointed.   |
| xxi.   | 1  | 2561 $\frac{1}{2}$ | Forty-eight cities given to the Levites.  |
| xxii.  | 1  | 2562               | The first Sabbatic year when the land was inherited by the respective tribes. It was the seventh Sabbatic from the exode in 2513, which was a seventh year also.  |
| xxii.  | 10 | 2563               | This would be the first Jubilee year from the exodus in 2513.   |
| xxiii. | 1  | 2569               | Here we reach another Sabbatic year, as the Greek text informs us, "After the completion of days." Joshua was now in his 110th year. He was fully aware of his approaching decease (verse 14).  |
| xxiv.  | 1  | 2569               | Joshua assembles all the tribes at Shechem, verse 2; for "flood" read river Jordan. From the same verse it appears that Terah, the father of Abraham, in some way, sometimes conformed with some of the customs of idolaters.   |
|        | 29 | 2569 $\frac{3}{4}$ | Joshua died aged 110.   |

## THE YEAR WHEN JOSHUA DIED.

We are told in Joshua xxiv. 29, that Joshua died aged 110 years. To obtain the year we have to resort to analytical investigation, the principal part of which is to find out how long he ruled from the death of Moses to his

own decease. By a double process we find that this was  $16\frac{1}{4}$  years. In the Book of Judges we also find that the Chusan oppression began in 2573, and hence Joshua died  $3\frac{1}{4}$  years previously, namely, in 2569 $\frac{3}{4}$ , the second Sabbatic year following the division of the land in 2561 $\frac{1}{2}$ .

As Joshua was born early in the reign of Ramses II., the oppressor, and lived 54 years in Egypt, he would be well acquainted with the hard work in the brick fields.

### The Book of Judges.

This book covers a period of 314 years, from the death of Joshua in 2569 to 2883, when Abdon the last of the Judges died, and Samuel was born :—

#### SYNOPSIS.

|                                       |  |
|---------------------------------------|--|
| 2569 $\frac{3}{4}$<br>3 $\frac{1}{4}$ | Joshua dies, ii. 8.<br>The tribes relapse, ii. 2.  |
| 2573<br>8                             | Chusan oppression, iii. 8.   |
| 2581<br>40                            | The land had rest, iii. 11.  |
| 2621<br>18                            | Moabite oppression, iii. 14.   |
| 2639<br>80                            | Rest, iii. 30.   |
| 2719<br>20                            | Canaanite oppression, iv. 3. in the North.   |
| 2739<br>7                             | Deborah and Balek's exploits, v. 31.<br>Midianite oppression in South, vi. 1.  |
| 2746<br>40                            | Gideon's triumph, viii. 28.<br>Land had rest, the 40 of rest after Deborah's exploits and those of Gideon are identical. |
| 2786<br>3                             | Abimelech ruled as Judge, ix. 22. and 54.  |
| 2789<br>23                            | Tola ruled, x. 2.  |
| 2812<br>22                            | Jair ruled, x. 3.  |
| 2834<br>18                            | From this point the history divides.<br>Philistine oppression, and Samson, x. 8.   |
| 2852<br>6                             | "300 years," from 2552, end xi. 4. and 26.<br>Jephthah ruled, xii. 7.  |
| 2858                                  |  |



|      |   |
|------|---|
| 7    | Ibzan ruled, xii. 9.  |
| 2865 |   |
| 10   | Elon ruled, xii. 11.  |
| 2875 |   |
| 8    | Abdon ruled.  |
| 2883 | The history of the Book goes no farther on the Solar Cycle. Samuel a priest, aged 30 (1 Sam. iii. 21.), in the end of 2883. |

It is admitted by Biblical men that the last five chapters of the Book of Judges, belong to the period represented by the early chapters. In proof of this, we have but to notice that we are told four times in these five chapters, that the events recorded, were before there were any Kings (that is to-day, judges or rulers), in Israel. Besides this we read, in the 28th verse of the last chapter but one, of Phinehas as high Priest, and turning to Numbers xxv. 7, we see that he was an active man when Moses was living. It is evident from the addition of these last five chapters, that the book is not all written by one man. Josephus also says that the history of the Levite in chap. xix. belongs to the former part of the book, and we now find by investigation that the dates in it are those of the year 2597.

The next point of interest in the Book of Judges, is the "300 years" spoken of by Jephthah when he became judge in 3852. It is a period of great service in elucidating the history in this book. Jephthah describes the 300 years as beginning when Moses subdued the Ammorites, which was in 2552, the year before he died. See Numbers xxi. 21-25, and Judges xi. 26. The year of their completion is well identified by being one having intercalary days as Jephthah intimates in xi. 4., and this we see was the case, because 2852 was table *f* on the solar cycle. Now 300 years previously must have been 3552 and would, on a solar cycle of 15 years, be the same year of the cycle as that on which they end. We also see by the date when the Israelites crossed Jordan was 2553, shortly after Moses died, therefore there is no room for doubt respecting the end of these 300 years being 2852, table *f*. This fact, as already stated, explains and elucidates the whole line of history and its length in the Book of Judges, as will be seen from the foregoing table of the record of the periods or events, for all which we can enumerate chapter and verse. In fact these 300 years tide us over all difficulties and prove the length of the recorded events to be 314 years.

It may now be explained that the 40 years of rest, mentioned in v. 31 as following the exploits of Deborah and Barak, are the same as the 40 of rest recorded in viii. 28 connected with Gideon. In proof of this, it will be seen that the conquests of Deborah and Barak ended the 20 years of the Canaanite oppression and were followed by 40 years of rest. But subsequent to the exploits of Deborah on behalf of the Israelites in the north-west, those who resided in the south-east also relapsed by doing evil in the sight of the Lord. For this they were delivered into the power of the Midianites who oppressed them seven years vi. 1 and destroyed their crops. This oppression caused them to cry unto the Lord who also delivered them by the hand of Gideon, but this oppression caused the 40 years of rest in the south to extend to 47 of duration. The identity of the two periods of rest, that of Deborah and Gideon, will be noticed by the statement that the men slain at Tabor during the exploits of Deborah were the brothers of Gideon; compare viii. 18 with iv. 5.

This explanation prepares us for noticing that in the year 2834, 88 years after, Gideon's triumph, the history divides, Samson ruling in the South-

west and Jair in the North-east. This was near the beginning of the 18 years oppression by the Philistines. The following is a table of the two lines:—

| SOUTH WEST LINE. |   | NORTH EAST LINE. |                                |
|------------------|---|------------------|--------------------------------|
| 2832             | Samson begins his 20.   | 2834             | Jair dies, x. 3.               |
| 2                | First 2 of Philistine oppression.                             | 18               | Ammorite oppression.           |
| 2834             | Jair dies, (Intercalary xv. 1.)                               | 2852             | Jephthah, and 300 years and    |
| 16               | Philistine 18 years end.                                      | 6                | Jephthah ruled, xii. 7.        |
| 2850             | Eli made priest.  | 2858             |                                |
| 2                |   | 7                | Ibzan, xii. 9.                 |
| 2852             | Samson dies. End of 300.                                      | 2865             |                                |
| 38               | Remainder of Eli's 40.  | 10               | Elon, xii. 11.                 |
| 2890             | Eli dies.   | 2875             |                                |
| 20               | Samuel's 20 as judge.   | 8                | Abdon, xii. 14.                |
| 2910             | Saul made King.   | 2883             | Samuel priest, aged 30.        |
| 40               | Saul reigned.   | 7                | Eli's last 7 as judge.         |
| 2950             | David made King.  | 2890             | Eli dies, 1 Sam. iv. 18.       |
| 40               | David reigned.  | 20               | Samuel's first 20.             |
| 2990             | Solomon made King.  | 2910             | Saul made King.                |
| 3                |   | 40               | Saul reigned.                  |
| 2993             | His 4th year was 480 after Exodus (1 Kings vi. 1), from 2513. | 2950             | David made King.               |
|                  |   | 40               | David reigned.                 |
|                  |   | 2990             |                                |
|                  |   | 3                |                                |
|                  |   | 2993             | The 480 years from the exodus. |

Both lines begin nearly together and then meet. Samson became a judge two years before Jair died, and avenged the Israelites upon the Philistines 20 years (xvi. 31.) in the South-west, whilst the invading Ammorites on the North-east of Jordan were subdued by Jephthah in 2852.

The reference above with intercalary period of 2834 does not mean that Jair died in them; but is given as a proof of Samson's time. The translation is imperfect in an English Bible.

The last verse of chap. xvi. does not mean that Samson judged Israel, a second 20 years after the statement in the last verse of xv. The Revised Version has properly amended the words beginning chap. xvi. Instead of "Then went," we must read "and Samson went." He could not rule when he was in captivity.

### A BIRD'S EYE VIEW.

|                                       |    |    |    |      |
|---------------------------------------|----|----|----|------|
| Deborah and Gideon's 40 years began.. | .. | .. | .. | 2739 |
| End of 40 years' rest                 | .. | .. | .. | 2779 |
| Median oppression                     | .. | .. | .. | 7    |
| Abimelech ruled                       | .. | .. | .. | 3    |
| Tolah..                               | .. | .. | .. | 23   |
| Jair ..                               | .. | .. | .. | 22   |
| Philistine oppression                 | .. | .. | .. | 18   |

|               |    |    |    |    |    |    |    |      |
|---------------|----|----|----|----|----|----|----|------|
| Jephtha began | .. | .. | .. | .. | .. | .. | .. | 2852 |
| He ruled      | .. | .. | .. | .. | .. | .. | .. | 6    |
| Tbzan ruled   | .. | .. | .. | .. | .. | .. | .. | 7    |
| Elon          | .. | .. | .. | .. | .. | .. | .. | 10   |
| Abdon         | .. | .. | .. | .. | .. | .. | .. | 8    |

The Book of Judges goes no further . . . . . 2883

It is plain therefore that by obtaining the year 2852 which is the end of the 300 years, we get clearly the 4 judges which preceded it, and the 4 by which it was followed, and see where they all must be placed.

### The Chushan Oppression.

The oppression of Chushman-rishathaim, King of Mesopotamia, was in the extreme north. Mesopotamia is beyond the river Euphrates, and the probability is that the oppression began in the north of Palestine and extended southwards during the eight years.

Usher seems to have struggled very hard with this period, by placing it from 2602 to 2610, to reach the beginning of which he had to pull down the death of Joshua five years later. He then added 24 years more for a period of which there is no mention. He subsequently shortens the end of the 300 years, which neither the statement of Jephthah nor the intercalary year will allow, and drives Samson's rule down 30 years later than the history allows. But his materials were few and imperfect, and thus what he did has given opportunity for others to speak of "gaps" in the history, given in a book which has better methods for fixing periods than some others.

### Dates in Judges.

| Chap. | Verse. | Year.              | Notes.   |
|-------|--------|--------------------|--|
| i.    | I      | 2569 $\frac{3}{4}$ | Judah goes against the Canaanites.   |
| ii.   | I      | 2571               | An angel rebukes the people.   |
|       | 8      | 2569 $\frac{3}{4}$ | Age of Joshua repeated.  |
| iii.  | I      | 2569 $\frac{3}{4}$ | "The nations which were left." Israel relapses four years nearly.                      |
|       | 8      | 2573               | Chushan oppression of 8 years began.   |
|       | 9      | 2581               | Othniel; the rest of 40 years began.   |
|       |        |                    | [Here come in chaps. xvii. to end of the Book.]  |
|       |        | 2613               | Second Jubilee, 100 years after the exodus in 2513.                                    |
|       | 12     | 2621               | Moabite oppression of 18 years began.  |
|       | 30     | 2639               | Moabites subdued; rest of 80 years began.  |
|       |        | 2663               | Third Jubilee from the exodus in 2513.   |
|       |        | 2713               | Fourth Jubilee year.   |
|       |        | 2719               | End of 80 years of rest.   |
|       |        |                    | The incident of Shamgar was only connected with a part of Israel near the Philistines. |
| iv.   | 3      | 2739               | End of 20 years of Canaanite oppression.   |

| Chap. | Verse. | Year. | Notes.  |
|-------|--------|-------|---|
| iv.   | 4      | 2739  | The conquests of Deborah and Barak followed the end of the Canaanite oppression in the North-east, and those of Gideon were after the Midianite oppression in the South-east. The 40 years of rest are, therefore the same period in v. 31, as in viii. 28, but as the Midianite oppression was 7 years later, the 40 years extend to 47, if taken from Deborah's conquests. The identity of the 40 years in both cases will be seen by viii. 18, 19, where the men slain at Tabor were the brothers of Gideon. See iv. 6 also.   |
| v.    | i      |       | Deborah's song, 2762.   |
| vi.   | i      | 2746  | End of 7 years' Median oppression.  |
| vii.  | i      | 2746  | Gideon's army.  |
| viii. | i      | 2746  | Gideon and the Ephraimites.   |
|       |        | 2763  | Fifth Jubilee year.   |
|       | 28     | 2786  | End of 40 years of rest.  |
| ix.   | i      | 2786  | Abimelech, son of Gideon, made himself ruler, three years, dying in 2789.   |
| x.    | i      | 2812  | Tola ended 23 years as judge.   |
|       |        | 2813  | Sixth Jubilee year from exodus.   |
|       |        |       | Chapter xiii. comes in here, giving the birth of Samson 2813, and the beginning of his career when 20, as an avenger of the Philistines during 20 years, making a total of 40 years.  |
| x.    | 3      | 2834  | Jair ended his 22 years as a judge in succession of Tola. From this point the line of history divides. See the Synopsis.  |
| x.    | 8      | 2852  | End of 18 years oppression by the Philistines.  |
| xi.   | 4      | 2852  | Jephthah became judge.  |
|       |        |       | Now comes a very important statement, and one easily identified on the solar cycle—namely, 300 years. Long periods of this kind are of great value to historians. Here again, however, the reader must be told that the words "in process of time" are not in the text. What the Greek says is that the year was intercalary. 2852 was table <i>f</i> of the solar cycle, which, it will be seen, has the extra month of 34 days at the end of it. As already stated the cycle always begins with a year, the last figure of which is alternately 2 and 7. For the present period it began with 2847, hence the 6th year was table <i>f</i> , 2852. |
|       |        |       | Now in verse 26, Jephthah asks the Amorites why they did not recover Heshbon before 300 years. The fact was Moses took Heshbon in 2552, the year before he died. See Numbers xxi. 25. This was 300 years before 2852, and was same year, therefore, of the solar cycle, being also intercalary. This is a splendid way of verifying history by the solar cycle. We absolutely identify the year 2852, and, of course, the years of the Judges who preceded Jephthah, otherwise we should not arrive at 2852.  |
| xii.  | 7      | 2858  | End of Jephthah's rule of 6 years.  |
|       |        | 2863  | The seventh Jubilee year.   |
|       | 9      | 2865  | End of Ibzan's rule of 7 years.   |

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|--------------|---------------|--------------|--|
|              | 11            | 2875         | End of Elon's rule of 10 years.  |
|              | 14            | 2883         | End of Abdon's rule of 8 years.  |
|              |               |              | This year 2883 is the end of the Book of Judges. We have no later date in it.  |
| xiii.        | 1             | 2813         | <i>The history goes back to the 6th Jubilee year. This chapter, as already stated, is in Tola's time (x. 1). It refers to the birth of Samson, who was an avenger of the Philistines during 20 years.</i>  |
| xiv.         | 1             | 2834         | Samson was 20, and succeeded Jair, who died in 2834. (See x. 3). See also "Samson's Rule," and "North East Line" in the Synopsis.  |
| xv.          | 1             | 2834         | Instead of "within a while," read intercalary. Wheat harvest was at the end of the year, autumn, or our September. 2834 was table <i>c</i> of the solar cycle—intercalary year.  |
| xv.          | 20            | 2854         | Samson judged Israel 20 years, which ended in 2854.  |
| xvi.         | 1             |              | The word "Then" which begins this chapter in the authorised version, is a wrong translation. It is amended in the Revised Version, "And Samson went to Gaza." He could not go there after he was dead.   |
| xvi.         | 31            | 2854         | These words: "And he judged Israel 20 years," do not mean another 20; if this were so he would have judged Israel 40 years. He was born in 2513, and was 40 when he died.  |
| xvii.        | 1             | 2597         | This chapter and the four following, which end the Book of Judges, belong to the earlier history, as already explained. See Introductory Remarks and "Samson's Rule." They come in after iii. 9. Josephus places the Levite history of chapter xix. before the Moabite oppression of iii. 12, and the mention of Phinehas, as high priest in xx. 28, is conclusive evidence respecting its early history, because Phinehas is mentioned in Numbers xxv. 7, as an active man during the life of Moses; also in xxii. 13, of Joshua. |
| xvii.        | 7             | 2556         | For this young man, see xviii. 30.   |
| xviii.       | 30            | 2556         | Jonathan and his sons were priests till the Philistine captivity, which began in 2813 (xiii. 1), ended in 2854. The posterity was as follows: Manassah (son of Joseph), born 2310; Machir, 2360; Gershom, 2410; Juda, 2466; Jether, 2496; Jonathan, 2526. This Jonathan was "a young man," and a priest in 2556 (xvii. 7), and was succeeded by his sons down to 2854.   |
| xix.         | 2             | 2597         | "And was there four months of a full year" is the correct reading. It was an intercalary year, and the meaning is—three months of the lunar year 2597, and the intercalary month. See also 1 Sam. xxvii. 7, which refers to intercalary month in 2948, table <i>l</i> .  |
| xx.          | 28            | 2597         | Phinehas. See note xvii. 1.  |
| xxi.         | 24            | 2597         | Sabbatic year.   |
| xxi.         | 25            | 2597         | "No king" means when there was no judge or ruler.  |



## "THE CHILDREN OF THE EAST."

Judges vi. 3, 33; vii. 12.

Now that we have obtained the true period of the exploits of Deborah and Gideon, we find a confirmation of the 40 years of rest which followed. "The children of the East" was a term given to residents on the East of Palestine, comprising Assyria, Babylonia, the Hittites, the inhabitants of North-east Caanan and the Midianites. A few years before Deborah and Gideon's exploits in 2739, Tugulti-Ninip came to the Assyrian throne. He was afterwards very successful in his wars, and besides subduing Babylon, brought all the nations under his subjection from Armenia to the Gulf of Persia. He then assumed the title of "King of Nations." But 10 years after his death the confederacy of nations, of which he was the head, began to break up. Babylon revolted and was victorious over the Assyrian Army. Other nations rebelled, so that nearly all the Kingdoms began to struggle for independence and to tear each other to pieces. During one of these wars, Bel-Kudur-uzur, the successor of Tugulti-Ninip, was killed. The Hittites and Amelekites also revolted and secured two or three provinces.

We thus see that whilst the Assyrian confederacy existed, "The children of the East," were kept in vassalage by the sword of Tugulti-Ninip and his successor, but afterwards they were engaged in sanguinary battles for independence, so that there had been a fitting opportunity for the Israelites to have 40 years of rest.

Another thing which had a marked effect on the people of Israel during the latter half of the period of the Book of Judges, was the existence of the 20th dynasty of Egypt—one of quietness—owing to the refusal of this dynasty to engage in wars outside of Egypt, the Philistines, Hittites and other tribes were under no control. They therefore harassed the adjacent country, and this necessarily gave rise to the creation of Judges in Israel, men of valour, who were aided by God in the subjection of these invaders.

Referring to this period, I also find that the Phoenicians in their history speak of Jerubaal (Gideon), whom they call "Jerombaal." Baal Berith (Judges viii. 33. and ix. 4), is also mentioned in Phoenician records.

## The Book of Ruth.

The events by which we obtain the period of time belonging to the Book of Ruth are:—1. The days when the Judges ruled; 2. The Jubilee year; and 3. The birth of David.

### SYNOPSIS.

|                                   |    |      |      |             |      |
|-----------------------------------|----|------|------|-------------|------|
| Jephtha became Judge in           | .. | ..   | ..   | ..          | 2852 |
| Elimelech with Naomi and          | wo | sons | went | to the land |      |
| of Moab                           | .. | ..   | ..   | ..          | 2852 |
| Naomi remained there              | .. | ..   | ..   | ..          | 10   |
| Naomi returned with Ruth          | .. | ..   | ..   | ..          | 2862 |
| Jubilee and Sabbatic year         | .. | ..   | ..   | ..          | 2863 |
| Obed (son of Boaz and Ruth), born | .. | ..   | ..   | ..          | 2863 |
|                                   |    |      |      |             | 22   |

|                                |      |
|--------------------------------|------|
| Jesse born .. .. .             | 2885 |
|                                | 35   |
| David born (8th child) .. .. . | 2920 |
|                                | 30   |
| David began to reign .. .. .   | 2950 |

On referring to the Synopsis of the Book of Judges we see that Jephthah was Judge in 2852, and was the fourth of seven Judges. The Book of Ruth therefore falls in the midst of the period described as "The days when the Judges ruled."

The famine by reason of which Elimelech and Naomi and their two sons left their inheritance was not natural, but caused by the Philistine oppression, the crops of the Israelites in the south were burned and the fruit trees cut down. The children of Ammon (Judges xi. 4) had also made war against Israel so that many of them were glad to live in caves. Under these distressing circumstances Elimelech with his wife Naomi, and two sons fled to Moab where they remained "ten years." Whilst there Elimelech died and his sons married two Moabite young women. Mahlon was wedded to Ruth, and Chilion to Orpha. These two sons also died, and therefore Naomi intimated to her daughters-in-law that she intended to return to the land of Judah, for she had heard of the deliverance of her country from oppression.

When Naomi returned to Judah with Ruth, it was "barley-harvest" in April, and the seventh Jubilee drew on, remarkable by falling upon the sabbatic year, which it did after every 350 years. Sometimes the Jubilee occurred as much as four years before or three to four years after the Sabbatic year. The Jubilee year therefore to which the very interesting events in the Book of Ruth belonged was one of a special character. No doubt Naomi had all these things in her mind, but there was a great difficulty. Owing to the Jubilee year the parcel of land reverted back to Naomi as the widow of Elimelech, but both her sons having died also, there was no male person to take it as the inheritance of the family.

By Boaz marrying Ruth this difficulty was overcome. In the following year a child was born whom they called Obed who afterwards begat Jesse and Jesse begat David, who was born in 2920, thus 57 years afterwards and therefore it is not improbable that Ruth was living when David was born.

It is the pedigree of David and the Jubilee year which are the best means for obtaining the date of the Book of Ruth. But it is very strange that Archbishop Usher should place it 100 years too early.

Chap. Verse      Year.

Notes.

|      |    |       |  |
|------|----|-------|--|
| i.   | 1  | 2852  | Elimelech and family go to Moab.   |
|      | 22 | 2862  | Naomi and Ruth arrive in Judah "about ten years" afterwards.   |
| ii.  | 1  | 2862½ | Barley harvest, see also verse 17 with i. 22 (April).  |
|      | 23 | 2862  | "Wheat Harvest" in September.  |
| iii. | 1  | 2862  | Boaz, a relative. Near end of year.  |
| iv.  | 1  | 2863  | Seventh Jubilee from the exodus in 2513. Also Sabbatic year. After every 350 years the Jubilee and Sabbatic fall on the same year. |
|      | 17 | 2863  | Obed, the son of Boaz and Ruth, born towards the end of the year.  |
|      | 22 | 2885  | Jesse born.  |
|      |    | 2920  | David born.—He was the 8th child of Jesse, and when 30, in 2950, was made king.  |

## First Book of Samuel.

In the first chapter of I Samuel we have two names which are of a genealogical character, Elkanah and Phinehas—useful for testing the date 2851 which is obtained from other sources, chiefly those of Eli's death and the recovery of the ark, by which we meet 2910 when Saul was made king.

Respecting Phinehas he would have to be 30 before being a priest (verse 3.) His father Eli died in 2890 aged 98, and would therefore be born in 2792. We shall soon see how this meets 2910 when Saul was made king, which is one of the best established dates in the Bible, and also the length of the period of the Judges.

### DATES IN I. SAMUEL.

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|--------------|---------------|--------------|--|
| i.           | i             | 2851         | Elkanah. See note.   |
| i.           | 20            | 2852         | The original text describes the year when Samuel was born as an intercalary year. Table <i>f</i> . The solar cycle began with 2847 at this period. He died in 2948, aged 96 years. He was 65 years a priest and judge. He became priest in 2883, when he was 30, and succeeded Eli as a judge seven years afterwards in 2890 when Eli died. Samson ruled as a judge 20 years, namely from 2890 to 2910 in which year Saul became King of Israel. He was exclusively a priest during the remaining 38 years of his life, and had been dead about two years when he appeared to Saul the day before Saul died. |
|              | 24            | 2855         | Samuel was 3, and Eli 63.  |
| ii.          | i             | 2855         | Hannah's song of thanksgiving.   |
|              | 21            | 2860         | Samuel 7; Eli 67.  |
|              | 26            | 2865         | Samuel 12; Eli 72.   |
| iii.         | i             | 2867         | Samuel 14; Eli 74.   |
|              | 19            | 2875         | Samuel 21; Eli 81.   |
|              | 21            | 2883         | Samuel 30 and now a priest; Eli 90. This year is the end of the Book of Judges. See Synopsis of the Book of Judges.  |
|              |               |              | Hannah bought "a little coat." This could scarcely be said if Samuel was more than 7 years old. See ii. 18 and 19. In verse 26, when he was 12 we read that "Samuel grew on and was in favour both with the Lord and with men." Similar words are used by St. Luke concerning our Lord when he was 12. Josephus says Samuel was 12 at this time.   |
| iv.          | i             | 2890         | Battle with the Philistines.   |
|              | 15            | 2890         | Eli 98. Israel defeated and the ark of God taken. Eli dies after being a judge 40 years, verse 18, Samuel 39.  |
| v.           | i             | 2890         | Philistines take the ark to Ashdod and placing it in the house of their god Dagon, are terrified by the results next morning.  |

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|--------------|---------------|--------------|--|
| vi.          | 1             | 2890         | Ark seven months with the Philistines from the middle of the year to the end. This year had 13 months.   |
|              | 13            | 2890         | "Wheat harvest." End of natural year table <i>z</i> , which was intercalary.   |
| vii.         | 2             | 2909         | From the end of 2890 to the end of 2909 is 20 years, when counted upon the solar cycle. This is an important date coming from the "wheat harvest" in the intercalary days of 2909, the "seven months" vi. 1, were in the former part of the same year. The translation is again defective. See the Greek for this verse. Alas! that the beautiful and definite methods in the Bible for recording the progressive years of the world should be hidden by incompetence. |
| vii.         | 6             | 2900         | The fast was that on the 10th of the 7th month sacred (1st civil), which fell on Saturday—Sabbath Day. See table <i>d</i> of the solar cycle. See Levit. xvi. 29.  |
| viii.        | 1             | 2900         | When Samuel was ageing (56), he made his sons judges.  |
|              | 4             | 2910         | The elders ask for a king.   |
| ix.          | 1             | 2910         | Saul and his 5 generations.  |
| x.           | 1             | 2910         | Saul annointed by Samuel.  |
| xi.          | 1             | 2910         | Nahash, King of Ammon.   |
| xii.         | 17            | 2910         | Wheat harvest at end of the year—autumn.   |
|              | 11            |              | Instead of Bedan and Samuel, read Barak and Samson, as in the Septuagint. We do not find the name of Bedan. It is the error of a copyist. These corrections agree with Heb. xi. 32. "The time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah."  |
| xiii.        | 1             | 2910         | Saul was 30, says Revised Version (by quoting from a Septuagint copy), when he began to reign.   |
|              | 2             | 2912         | This year—when Saul had reigned two years—was Sabbatic year. Divided by 7, the year 2912 leaves nothing over.  |
| xiii.        | 3             | 2913         | Eighth Jubilee year.   |
| xiv.         | 3             | 2919         | We have another genealogical reference in this verse which guides us to 2919. It was a Sabbatic year. Ichabod was born in the year that Eli died, 2890. His mother was the wife of Phinehas, the son of Eli, and therefore Phinehas was brother to Ichabod.  |
|              |               |              | Eli born in 2792<br>28   |
|              |               |              | Phinehas born 2820 See table chap. i.<br>26  |
|              |               |              | Ahitub born 2846<br>30   |
|              |               |              | Ahiah born 2876<br>30  |
|              |               |              | Was high priest 2906   |
|              |               |              | Therefore Ahiah, when described as wearing the ephod of the office of high priest, could have held the   |

Chap. Verse. Year.

Notes.

|         |    |       |  |
|---------|----|-------|--|
|         |    |       | appointment for nearly 13 years. Or we may allow a few more years for the births in the above table. He is more properly called Ahimelech in xxii. 9.  |
| xv.     | I  | 2925  | Omit the "also," as in R.V.  |
| xvi.    | I  | 2939  | Samuel mourns for Saul. See 2 Sam. 7, for end of 40 years referred to by Absalom, beginning with the anointing of David (verse 13), who was now 18 years of age.   |
| xvii.   | I  | 2939  | Goliath. Taking the cubit at its lowest computation of 18 inches, Goliath was 9 feet in stature. The questions asked by Saul as to whose son the youth was who slew Goliath, seem to be for the sake of other persons (See verse 55 compared with 30-37), that they might know, as in the case in courts of law when witnesses are interrogated.   |
| xviii.  | I  | 2939  | Jonathan loved David.  |
| xix.    | 26 | 2939  | "The days were not expired," may refer to the extra 34 days of the intercalary month at the end of this year.  |
| xx      | I  | 2941  | David in Ramah.  |
|         | 5  | 2942  | "To-morrow is new moon." This would be the first day of the 10th civil month, Friday.  |
|         | 27 |       | The 2nd day of the 8th civil month was Saturday, the Sabbath Day. See solar cycle, table f.  |
|         |    |       | This is the only place in Scripture where the date of the new moon is mentioned preceding a Sabbath Day. It was customary to have a special sitting down to dine on the 1st day of the month, and on the Sabbath Day. The "third day" of the month would be Sunday, and therefore Jonathan could go out into the fields and shoot arrows, and the lad with him could be told to carry the "artillery" into the city. These things could not be done on the Sabbath. See 2 Kings iv. 23, and Isaiah lxvi. 23. |
| xxi.    | I  | 2942  | David goes to Nob.   |
| xxii.   | I  | 2943  | David and the cave of Adullam.   |
| xxiii.  | I  | 2944  | David inquires of the Lord.  |
|         | 7  | 2945  | Saul hears that David is at Kellah.  |
| xxiv.   | I  | 2947  | David in the wilderness of En-gedi.  |
| xxv.    | I  | 2948½ | Samuel died, aged 96, having been born in 2852.  |
| xxvi.   | I  | 2948  | The Ziphites and Saul.   |
| xxvii.  | I  | 2949  | David goes to Achish.  |
|         | 7  | 2949  | "A full year and four months." That is four months of 2949, and the full year of 2948, which was made "full" by the intercalary days, table l of the solar cycle. "A full year," or "two full years" mean the shorter lunar year filled up by extra days to make them equal to solar time.   |
| xxviii. | I  | 2949  | "In those days."   |
| xxviii. | 7  | 2949  | Saul and the Witch of Endor.   |
| xxix.   | I  | 2949  | War with the Philistines at the end of 2949.   |
|         | 3  | 2949  | "These days" of years (intercalary).   |
| xxx.    | I  | 2949  | David at Ziklag.   |
| xxx.    | I  | 2949  | End of the year. Saul and his sons slain.  |
|         | 6  | 2950  | Beginning of the year.   |



## Saul and the Witch of Endor.

Riddle in his "Outlines of Scripture History" says "a figure clothed in the garb of Samuel appeared to Saul." The "Bible Student's Handbook" altogether omits the incident, and in the "Bible Narrative" the subject is evaded. But it really seems to be supported on all points as a truthful narrative, and is an excellent proof of the conscious existence of the disembodied spirit. All recent discoveries of ancient records show that in most ancient times there was a clear understanding that the dead still lived. Scripture is full of it, and indeed it would be difficult to think of a resurrection without the preservation of the human spirit.

The woman herself was alarmed at the appearance of Samuel. The result of her incantation was more than she expected, but there was the hand of God in the affair, for it was doubtless by His power that Saul was rebuked. In verse 14, there is an omission of an important word. It should read: "and Saul perceived that it was Samuel *himself*." Samuel had been dead two years. The reply by Saul to the words of Samuel have all the appearance of genuineness, and the prophecy "to-morrow shalt thou and thy sons be with me," is remarkable in being akin to the words of our Lord to the penitent thief: "To-day shalt thou be with me in Paradise."

Now if the words foretelling the death of Saul and his sons were never spoken, they are, at least, conclusive evidence that mankind believed in the existence of a separate state. We are therefore not so easily robbed, as men of cold and unbelieving views suppose, of the sublime declarations of Scripture concerning the unseen world and the conscious existence of those who have departed. What is the difference between the re-appearance of Samuel after his decease, and that of Moses with our Lord on the mount of transfiguration?

We may tolerate the views of other men, but we are not obliged to accept of them and do violence to Scripture.

## Second Book of Samuel.

| Chap. | Verse. | Year. | Notes.  |
|-------|--------|-------|---|
| i.    | 1      | 2950  | The account in this chapter differs in some points with what is stated in the previous chapter; but this is probably because the man who brought the intelligence of Saul's death to David made the account more favourable to himself in the hope of receiving a reward. See iv. 10. |
| ii.   | 4      | 2950  | David anointed king over the house of Judah at Hebron. He appears to have become king in the beginning of the civil year, and was made King of Israel also at the commencement of the sacred year 2957½, table f.   |
| ii.   | 10     |       | See iv. 8.  |
| iii.  | 1      | 2950  | Historical summaries.   |
| iv.   | 4      | 2950  | Mephibosheth was 5.   |
| iv.   | 8      | 2952  | Ish-bosheth had ruled two years when he died (ii. 10). He succeeded Saul over Israel, who died in 2949,   |

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Notes.

|       |    |                    |   |
|-------|----|--------------------|---|
|       |    |                    | at end of the year. The murder of Ish-bosheth would be early in 2952.   |
| v.    | 3  | 2957 $\frac{1}{2}$ | David after reigning 7 $\frac{1}{2}$ years over Judah, was made king over Israel.   |
|       | 20 | 2958               | Philistines defeated.   |
| vi.   | I  | 2961 $\frac{1}{2}$ | Sabbatic year.  |
|       | 4  | 2961               | For Abinadab see I Chron. xv. II.   |
| vii.  | I  | 2963               | This is an important year. It was also Jubilee year. In it God promised to David an everlasting kingdom. It is half way from Creation to the end of the Jewish times. Twice 2963 $\frac{1}{2}$ are 5926 $\frac{1}{2}$ , a period at which three or four others also terminate. It is also the end of 450 years, mentioned in Acts xiii. 20, namely, "God gave them judges about the space of 450 years until Samuel the prophet," that is to say, not till Samuel died in 2948 $\frac{1}{2}$ , but to this event recorded in the book of "Samuel the prophet." From the exodus in 2513 to 2963 are 450 years. |
| viii. | I  | 2963               | We now learn that when this new constitution of the kingdom began with David in 2963, he made his sons chief rulers, verse 18, and "David executed judgment and justice unto all his people." God had given him rest. His conquests were completed, verse II, chap. vii. The establishment of judges was in the exodus year 2513, and although Saul was reigning as a king, yet Samuel was also a judge.  |
| ix.   | I  | 2967 $\frac{1}{2}$ | David sends for Mephibosheth, the son of Jonathan.  |
|       | II | 2967 $\frac{1}{2}$ | The young son of a youth. Mephibosheth was only 5 years old when his father died at the end of 2949, yet when 17 $\frac{1}{2}$ years old he has a "young son." He cannot have been older, as we see by subsequent facts.  |
| x.    | I  | 2968               | Death of Nahash.  |
|       | 18 | 2968 $\frac{1}{4}$ | Flight of the Syrians.  |
| xi.   | I  | 2968 $\frac{1}{2}$ | Beginning of a new sacred year.   |
|       | 27 | 2969 $\frac{1}{4}$ | Bathsheba married by David.   |
| xii.  | I  | 2969 $\frac{1}{2}$ | Nathan sent to reprove David.   |
|       | 18 | 2970               | The child died.   |
|       | 24 | 2970 $\frac{1}{2}$ | Solomon born.   |
|       | 31 |                    | Should be put them to work the saws in mines and quarries.  |
| xiii. | I  | 2975               | Amon's wickedness.  |
|       | 23 | 2975               | This alludes to the intercalary days at the end of 2975. As before explained, not two years, but when a lunar was full with the solar, and thus <i>two</i> full years.  |
|       | 38 | 3978               | End of Absalom's visit to Geshur.   |
| xiv.  | I  | 2978               | David's hesitation concerning Absalom.  |
|       | 28 | 2978               | The intercalary month at end of the year. The whole narrative is as follows: After Amon, in 2975, had humbled his sister Tamer, he was slain by Absalom a few days afterwards in the intercalary period of the same year. After killing Amon, Absalom fled to Geshur, where he remained three lunar years. By the device of Joab, permission was obtained   |

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Notes.

|        |    |                    |  |
|--------|----|--------------------|--|
|        |    |                    | from David to bring Absalom back to Jerusalem, verse 23 ; but David would not see his face. Joab, however, again entreated David, who then allowed Absalom to come to court, where David gave him a kiss of reconciliation after the end of the intercalary period of 2978. Thus the whole narrative extends over three years—2976, 2977, 2978—not seven years, as Usher has been misled to state. |
| xv.    | 1  | 2979 $\frac{3}{4}$ | Absalom's Revolt. These 40 years are from the anointing of David See 1 Samuel xvi. 13, namely, in 2939.  |
| xvi.   | 1  | 2980 $\frac{1}{2}$ | David's distress increases.  |
| xvii.  | 1  | 2980               | Complications.   |
| xviii. | 1  | 2981               | David numbered his people.   |
|        | 9  | 2981               | The battle between the armies of David and Absalom.  |
|        | 14 | 2981               | Death of Absalom. David's lamentations. End of the record, which in character reads like a drama.  |
| xix.   | 1  | 2981               | Joab's surprise at David's mourning.   |
|        | 15 | 2981               | David returned to Jerusalem amidst the acclamations of the people.   |
| xx.    | 1  | 2982               | Sheba lifts himself up against David.  |
| xxi.   | 1  | 2982 $\frac{1}{2}$ | A famine during three years—2982 $\frac{1}{2}$ , 2983 $\frac{1}{2}$ , 2984 $\frac{1}{2}$ —three sacred years ending at "barley harvest," verse 9.  |
|        | 15 | 2985               | Wars with the Philistines.   |
|        | 20 |                    | Another battle. It synchronizes with the summary in 1 Chronicles xx. 6. No date.   |
| xxii.  | 1  |                    | This song is the same as Psalm xviii., and was written in 2947. It celebrates David's deliverances out of the hand of Saul at En-gedi.   |
| xxiii. | 1  | 2990               | Summary of Acts concerning David. His last words. He died 2990 $\frac{1}{2}$ .   |
| xxiv.  | 1  | 2988               | This was Satan who induced David to number the people apparently in 2987, which was not a Sabbatic year. See 2 Chron. xxi. 1.  |

## First Book of Kings.

| Chap. | Verse | Year.              | Notes.   |
|-------|-------|--------------------|--|
| i.    | I     | 2989 $\frac{1}{2}$ | David was old.   |
|       | 34    | 2990 $\frac{1}{2}$ | Solomon anointed King, aged 20. (See tables.)  |
| ii.   | I     | 2990 $\frac{3}{4}$ | David charged Solomon.   |
|       | 10    | 2990 $\frac{3}{4}$ | David died towards the end of the year. He had reigned 40 $\frac{1}{2}$ years, from 2950, namely 7 $\frac{1}{2}$ years in Hebron as King of Judah, and 33 in Jerusalem as King of Judah and Israel. His reign really finished in 2990 $\frac{1}{2}$ , but he abdicated before his death in favour of Solomon, with a view to frustrate the designs of Adonijah, who stood next to Absalom deceased. This is plain from the mention of the intercalary period of 2949, twice before David was made King. Hence his "7 $\frac{1}{2}$ years in Hebron" must have begun in 2950, but rather early in the year. When he began to reign in Jerusalem over all Israel, it was at the commencement of the sacred year, about the time of the vernal equinox. This must have been 3957 $\frac{1}{2}$ . Hence "33 in Jerusalem," end at 2990 $\frac{1}{2}$ , from which Solomon's reign is dated. The proof that Solomon began in 2990 $\frac{1}{2}$ is that the second sacred month of 2993, when he laid the foundation of the temple is called his fourth year. |
| ii.   | 39    | 2991               | "At the end of three years" means the intercalary days at the end of every third year. The two servants of Shimei, therefore, ran away, probably just after these days expired, namely in 2991, or if two or three days previously, it would be the end of 2990. Shimei suffered the penalty of his breach of the covenant shortly afterwards, that is early in 2991. Usher unfortunately has placed this incident three years after Solomon began to reign. Translators always seem to stumble at the mention of the extra days.  |
| iii.  | I     | 2990               | Solomon was born in 2970 $\frac{1}{2}$ , and was therefore only 20 $\frac{1}{2}$ years old when he made affinity with Pharaoh, who became Pintom III., whose father died about the same time as David. It is not too much to say that Solomon probably represented his father at some ceremony in Egypt, and thus met with his youthful bride. Men-Kheper-ra, grandfather of Solomon's wife, entertained friendly relationships with some of the Israelites. He kindly received Hadad, and gave him in marriage the sister of his own wife, Tahpenes, also a house and land (1 Kings xi. 17-20).   |
| iii.  | 7     | 2991               | "I am but a little child," said Solomon, being yet in his 20th year.   |
|       | 16    | 2991               | Solomon's judgment.  |
| iv.   | I     | 2991               | His princes and officers.  |
|       | 15    | 3008               | Ahimaz, high priest, marries Solomon's daughter.   |
| v.    | I     | 2991               | Solomon informs Hiram, King of Tyre, of his desire to build a house to the Lord.   |
| i     | I A   | 2993               | Solomon began to build the House of the Lord in the  |

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Notes.

|         |      |  |   |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
|---------|------|--|---|-------|-----------|--|-------|------|-----------|------|------|------|------|--------|------|--------|------|------|------|------|------|---------|------|---------|------|------|------|------|------|------|------|------|------|
|         |      |  | 480th year after the children of Israel were come out of Egypt. This is an important and useful date, more particularly as it begins at the end of 430 years after Abraham left Chaldea, which began the sojourn. We have thus an uninterrupted span of 910 years from Abraham's call to the fourth year of Solomon, when he laid the foundation stone. The date is filled up well and very clearly by recorded intervening events. The laying of the foundation stone in 2993 was the same year on the solar cycle as the exodus year, table <i>L</i> . The Jews often reckoned periods by 120 (8 times 15 cycles), so that 4 times 120 are 480.   |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| vi.     | 37   | 2993   | The month Zif was the second sacred month (8th civil) of 2993, and the month Bul was the 8th sacred (2nd civil). Solomon's 11th year began with the sacred year, or middle of 3000, table <i>d</i> . Therefore the month Bull (8th sacred) was second month in the new civil year 3001, table <i>e</i> of the solar cycle. The erection was therefore finished in $7\frac{1}{2}$ years.   |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| vii.    | 1    | 3003   | Solomon probably began to build "his own house" when he commenced the erection of the temple. The former would therefore be completed in 3003, which was "13 years."  |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| viii.   | 1    | 3001   | The elders assembled in the 7th sacred month, the beginning of the civil year. "The feast" in this month was on the 15th day, the feast of tabernacles.<br><table style="margin-left: 40px;"><tr><td>Tues.</td><td>9th</td><td rowspan="7" style="vertical-align: middle;">} 7 days of 1st civil month 3001, table <i>e</i>.</td><td>Tues.</td><td>16th</td><td rowspan="7" style="vertical-align: middle;">} 7 days.</td></tr><tr><td>Wed.</td><td>10th</td><td>Wed.</td><td>17th</td></tr><tr><td>Thurs.</td><td>11th</td><td>Thurs.</td><td>18th</td></tr><tr><td>Fri.</td><td>12th</td><td>Fri.</td><td>19th</td></tr><tr><td>Sabbath</td><td>13th</td><td>Sabbath</td><td>20th</td></tr><tr><td>Sun.</td><td>14th</td><td>Sun.</td><td>21st</td></tr><tr><td>Mon.</td><td>15th</td><td>Mon.</td><td>22nd</td></tr></table> | Tues. | 9th       | } 7 days of 1st civil month 3001, table <i>e</i> . | Tues. | 16th | } 7 days. | Wed. | 10th | Wed. | 17th | Thurs. | 11th | Thurs. | 18th | Fri. | 12th | Fri. | 19th | Sabbath | 13th | Sabbath | 20th | Sun. | 14th | Sun. | 21st | Mon. | 15th | Mon. | 22nd |
| Tues.   | 9th  | } 7 days of 1st civil month 3001, table <i>e</i> . | Tues.   | 16th  | } 7 days. |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| Wed.    | 10th |  | Wed.  | 17th  |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| Thurs.  | 11th |  | Thurs.  | 18th  |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| Fri.    | 12th |  | Fri.  | 19th  |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| Sabbath | 13th |  | Sabbath   | 20th  |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| Sun.    | 14th |  | Sun.  | 21st  |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| Mon.    | 15th |  | Mon.  | 22nd  |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| viii.   | 66   | 3001   | "On the eighth day he sent the people away." This would be Tuesday, 23rd of the 1st civil month, table <i>e</i> , as stated in 2 Chron. vii. 9.   |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| ix.     | 10   | 3013 $\frac{1}{2}$                                 | Twenty years after commencing to build the House of the Lord in 2993, is 3013. Solomon's heart had not yet been corrupted by "outlandish women."  |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
|         | 16   | 3013   | Here we have a proof that the father of Solomon's wife was Pintom III., who reigned 36 years. According to Egyptian records his predecessor, Men-Kheper-ra, died in 2990 or 2992. See Egyptian Dynasties in <i>All Past Time</i> . This Gezar was situated near Egypt, and was rebuilt by Solomon, the expense of which was in "the account of the levy which King Solomon raised," verse 15.   |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
|         |      |  | This 3013 was the 10th Jubilee year.  |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |
| x.      | 1    | 3013   | As a result of the formation of a navy of ships by Solomon at Ezion-geber, a port on the extremity of the fork of the Red Sea, by which a trade was carried on with Ophir on the south-east of Africa, where the great gold mines were situated, the Queen of Sheba   |       |           |  |       |      |           |      |      |      |      |        |      |        |      |      |      |      |      |         |      |         |      |      |      |      |      |      |      |      |      |



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in South Arabia, on the opposite side of this sea, heard of the fame of Solomon. According to Arabian Chronology her name was Balkis, the daughter of Kis. Her servants traded to Ophir and exchanged the spices and emeralds of Sheba for gold. They would easily meet with Solomon's ships and men, and the accounts seem to have been of such a character that she determined on visiting Jerusalem, travelling by land. She began to reign about 2997, and was 43 years on the throne. Her fame as a woman of wisdom, beauty and wealth is twice mentioned in Arabian history.

xi. 1 3020

After reigning about 30 years, Solomon was now nearly 50 years old when his idolatrous wives "turned away his heart."

4 3025

In this year Solomon would be 55, and in the 35th of his reign. We read in this verse that when he was old, for the Jews began to consider men as getting old when they were between 50 and 60, he was guilty of idolatrous practices, and sacrificed to heathen gods.

xi. 14 3026

Hadad, the Edomite, was stirred up as an adversary of Solomon. This fact gives us the chronology, as he would be in his 65th year at the time. Let us compare Biblical and Egyptian history. Hadad was "a little child" when his father's servants carried him to Egypt (verse 17), at the time when David's army slew 18,000 men of Edom in 2965. If Hadad was then 5 years old only, he was born in 2960.

Hadad born 2960

Married sister of the queen 23

2983

Lived in Egypt afterwards 43

Hadad in his 65th year 3026

## EGYPTIAN RECORDS.

Men-Kheper-ra began in 2964

He received Hadad in 2965

Hadad married Pharaoh's sister 2983

Men-Kheper-ra died in 2992

Pintom III. began 2992

Hadad got his permission to return in 3026

Pintom III. died in 3029

Solomon died end of 3029

Hadad became Solomon's adversary not earlier than 3026.

xi. 23 3027

Another adversary of Solomon was Rezon, King of Damascus, the son of Eliadah, and who fled from David's armies in 2965, as recorded in 2 Samuel viii. 3.

26 3027

A third adversary was Jeroboam, a servant of Solomon. This man fled to Egypt owing to the King's hatred towards him because the prophet Abijah had told

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|       |    |       |  |
|-------|----|-------|--|
|       |    |       | him that he would be King of the ten tribes. He was succoured by Shishak, who began to reign as Pharaoh in the early part of 3029.   |
|       | 42 | 3030½ | Solomon died aged 60, after reigning 40 years from 2990½. His wife's father, Pintom III., died about a year before him, and to this calamity, by which he lost the support of Egypt, was added three adversaries from whom he had constant trouble.  |
|       |    |       | THE KINGDOM DIVIDED.   |
| xii.  | I  | 3030½ | Rehoboam succeeded Solomon his father, but only over the two tribes of Judah and Benjamin, for the kingdom was now divided. The reign of Rehoboam started from the beginning of the sacred year. Indeed, the reigns of nearly all the Kings of Judah did so. (See tables.)   |
|       | 2  | 3030½ | Jeroboam was made King of Israel, that is to say, the ten tribes, at about the same time.  |
| xiii. | I  | 3031  | God reproves Jeroboam.   |
| xiv.  | I  | 3050  | Jeroboam's son sickens and dies.   |
|       | 20 | 3051½ | Jeroboam died after reigning 22 years. (See tables.)   |
|       | 21 | 3030½ | Rehoboam would not be 41, but in his 41st year, because 40½ from 3030½ is 2990. His father (Solomon) became King in 2990½, and married about same time, but David caused him to be anointed as King before he died. Rehoboam would be born in the end of the year 3990, which had 13 months.   |
| xiv.  | 25 | 3034  | In the 5th year of Rehoboam. This would be the latter half of 3034. The account of this pillage of Jerusalem by Shishak of Egypt was probably instigated by Jeroboam, who was a guest of Shishak in the latter part of Solomon's reign. An account of this plunder of Jerusalem has been found upon the walls of the temple of Ammon at Thebes in Egypt. |
| xv.   | I  | 3047½ | Abijam (or Abijah) succeeded to the throne in Jerusalem, and reigned three years. (See tables).  |
|       | 9  | 3050½ | Asa, a God-fearing man, became King, commencing his reign in Jerusalem at the beginning of the sacred year, as did his three predecessors. Reign 41 years. 3062½ to 3063½ was Jubilee Year.  |
| xv.   | 17 | 3065½ | This league which Asa made with the King of Damascus, was in his 16th year (See 2 Chron. xvi. 1). Baasha, the King of Israel, died in the end of 3075, and was succeeded in 3076 by Elah. Omri was King of Israel in the 36th of Asa.  |
|       | 25 | 3051½ | Nadah became King of Israel, and reigned in 2 years, but actually little over 1.   |
|       | 33 | 3052½ | Baasha began to reign over Israel in Tirzah, and continued 24 years.   |
| xvi.  | I  | 3074  | Jehu, who was afterwards a King of Israel, was raised up to punish Baasha.   |
|       | 8  | 3076  | Elah became King of Israel in Tirzah. His reign counts as 2, but it was only 1½. He was murdered whilst drunk by Zimri, the captain of his chariots.   |
|       | 15 | 3077½ | Zimri, the assassin, only reigned seven days, for being  |

| <i>Chap.</i> | <i>Verse</i> | <i>Year.</i>         | <i>Notes.</i>   |
|--------------|--------------|----------------------|---|
|              | 22           |                      | beseiged by Omri, he shut himself up in his palac and perished in the flames.   |
|              | 23           | 3081 $\frac{1}{2}$   | Civil war followed for nearly 4 years, owing to Omri and Tibni struggling for the throne.   |
|              |              |                      | Omri having vanquished Tibni, succeeded as King and reigned 6 years. The "12 years" are from the rise of the turmoil at the death of Baasha.  |
| xvi.         | 29           | 3086 $\frac{1}{2}$   | Ahab, a wicked and godless man, was the next King of Israel. His reign counts as 22 years, but it was not more than 21 $\frac{1}{2}$ .  |
| xvii.        | 1            | 3098 $\frac{1}{2}$   | Elijah prophesied of 3 $\frac{1}{2}$ years without rain or dew.   |
|              | 7            | 3098                 | The margin is the best reading. It means the intercalary days at the end of 3098 (table <i>l</i> of the solar cycle) after six months of the drought.   |
|              | 1            | 3099<br>3100<br>3101 | These three years of drought are mentioned in Phœnician history. It will be seen in xvi. 31, that Jezebel, the wife of Ahab, was the daughter of Ethbaal, the King of Sidon, or Zidon.  |
|              | 9            | 3099<br>3100<br>3101 | Elijah went to Zarephath, and was miraculously sustained by a poor widow 3 years.   |
| xviii.       |              |                      | At the end of this year, another intercalary period, God instructed Elijah to go and show himself to King Ahab because the 3 $\frac{1}{2}$ years without rain were nearly completed. The period was table <i>o</i> , at the end of the last year of the solar cycle.  |
|              | 38           | 3102                 | At the beginning of the year. This is one of the most grand and impressive miracles recorded.   |
| xix.         | 1            | 3102                 | Elijah is threatened by Jezebel, the wife of Ahab.  |
| xx.          | 1            | 3104                 | Benhadad's war with Ahab. Thirty-two kings of cities.   |
|              | 26           | 3104 $\frac{1}{2}$   | Return of the sacred year.  |
| xxi.         | 1            | 3106                 | Ahab coveted the vineyard of Naboth. At the instigation of Jezebel, Naboth is stoned to death upon the testimony of two liars.  |
| xxii.        | 1            | 3104                 | The three years were 3105, 3106, and 3107. It was at the end of three years, table <i>f</i> . The King of Syria at Damascus, having been twice defeated in battle, it occurred to Jehoshapat, King of Jerusalem, then in his 15th year, to take Ramoth Gilead. He, therefore, made an alliance with Ahab for this purpose. We must not suppose that this parable of Micaiah was wha the actually saw and heard. |
|              | 37           | 3107 $\frac{3}{4}$   | Ahab died from the wound of an arrow in the battle, after reigning 21 $\frac{1}{4}$ years, counting as 22.  |
|              | 41           | 3090 $\frac{1}{2}$   | Jehoshapat began to reign over Judea in Jerusalem. He reigned 25 years, and did that which was right in the eyes of the Lord. (See Tables.)   |
|              | 51           | 3107 $\frac{3}{4}$   | Ahaziah (not the King of Jud: of same name), succeeded Ahab his father as King of Israel.   |

END OF FIRST BOOK OF KINGS.

# REIGNS OF THE KINGS OF JUDAH.

## Historical Table V.

| A. M. |  | Reign Recorded |
|-------|--|----------------|
| 2910  | Saul began at the commencement of the civil year. September  |                |
| 40    | See 1 Sam. xiii. 1. He reigned "two years," and his 3rd was Sabbatic.  | 40             |
| 2950  | David also began his 7½ in Hebron with the civil year, and then began with the commencement of the sacred year, March, 2957½, to reign 33 over all Israel in Jerusalem. 2 Sam. v. 5 and 1 Chron. iii. 4. ...   | 40½            |
| 40½   |  |                |
| 2990½ | Solomon began with the sacred year, before David died in the latter part of the civil year 2990. 2 Chron. ix. 30. ...  | 40             |
| 40    |  |                |
| 3030½ | Reoboham reigned over Judah in Jerusalem. The kingdom divided. His father, Solomon, died in the latter part of 3029, which was a third year of the solar cycle. Rehoboam waited till the end of the sacred "three years," 3030½, and thus followed the example of David in Jerusalem and also Solomon, by beginning his reign with the sacred year. This is the meaning of 2 Chron xi. 17— |                |
| 17    |  | 17             |
| 3047½ | Abijah began to reign with the sacred year. 2 Chron. xiii. 1 and 2. He began in the first half of the 18th of Jeroboam, 3047½ ...  | 3              |
| 3     |  |                |
| 3050½ | Asa succeeded to the throne in the middle of the 9th year of the solar cycle and his long reign is useful in proving kings of Israel. 2 Chron. xvi. 13. He begun late in sacred year,—died late in his 41st, just before 3091½   | 41             |
| 40    |  |                |
| 3090½ | Jehoshaphat, 2 Chron. xx. 31. Began in 4th of Ahab, 2 Kings xxii. 41, who began in the 38th of Asa., 1 Kings xvii. 29... ..  | 25             |
| 25    |  |                |
| 3115½ | Jehoram reigned also in consort with his father, 2 Kings viii. 16 He died in the intercalary days of 3119, a definite period, 2 Chron. xxi. 5 and 19.  | 8              |
| 4½    |  |                |
| 3120  | Ahaziah, 2 Chron. xxii. 2. He seems not to have begun with the sacred year. He began same year as Jehu 2 Kings. ix. 27. ...  | 1              |
| 1     |  |                |
| 3121  | Athaliah, usurped the throne as a Queen, perhaps a few days before the civil year began, 2 Kings xi. 3, and thus counts 6 ...  | 6              |
| 5½    |  |                |
| 3126½ | Joash began with the sacred year, in the 7th, as it counts on the solar cycle 2 Kings xi, 3, 4. and 2 Chron. xxiii. 1... ..  | 40             |
| 40    |  |                |
| 3166½ | Amaziah, 2 Kings xiv. 2 Chron. xxv. 1. He lived 15 years after Jehoash king of Israel died, verse 25. ...  | 29             |
| 29    |  |                |
| 3195½ | Uzziah (also called Azariah), 2 Chron. xxvi. 3. He died after end of 3246, same year as Pekah began in Israel, 2 Kings xv. 27... ..  | 53             |
| 52    |  |                |
| 3247½ | Jotham, 2 Chron. xxvii. 1. He began to reign in the 2nd of Pekah, a good method of proving the reign of two kings, 2 Kings xv. 32 ...  | 16             |
| 16    |  |                |
| 3263½ | Ahaz, 2 Chron. xxviii. 1. He was distressed by Tiglath-pilezer, the king of Assyria. He began in 17th of Pekah of Israel ...   | 16             |
| 16    |  |                |
| 3279½ | Hezekiah, 2 Chron. xxxix. 1. His life was lengthened 15 years, from 3293½ to 3308½. The "third day" was first Sabbath of 2nd sacred month ...  | 29             |
| 29    |  |                |
| 3308½ | Manasseh, 2 Chron. xxxiii. 1. His reign was the longest, 55 complete years, containing two jubilees, viz., 3313 and 3363. Died 6 months after.   | 55             |
| 55    |  |                |
| 3363½ | Amon, 2 Chron. xxxiii. 21. He reversed the good work of his father's last years, and was slain in his own house by his servants ...  | 2              |
| 2     |  |                |
| 3365½ | Josiah, 2 Chron. xxxiv. 1. The 2520 years, comprising the Times of the Gentiles began in 3376½. His reign was about 1½ years short of 31 ...   | 31             |
| 29½   |  |                |
| 3395½ | Jehoahaz, 2 Chron. xxxvi. 2. A short reign cannot work with the sacred year. The name must not be confounded with Jehoahaz of Israel ...   | ½              |
| ½     |  |                |
| 3395½ | Jehoiakim, 2 Chron. xxxvi. 5. The Babylonians having conquered the Egyptians, the Hebrews were now harrassed by Nebuchadnezzar... ..   | 11             |
| 10½   |  |                |
| 3406½ | Jehoiachin, or Coniah, taken to Babylon at "the end of the (sacred) year." Jewish Times of 2520 began. From here Ezekel. dates his Captivity year.   | ½              |
| ½     |  |                |
| 3406½ | GREAT CAPTIVITY began after Jehoiachin's 3 months. 2 Chron. xxxvi. 10. Zedekiah, 2 Chron. xxxvi. 10, 11. Also taken to Babylon in 9th day of the 4th sacred month, Friday, 3416. The story is given in 2 Kings xxv.  | 11             |
| 10½   |  |                |
| 3416½ | End of the Solar Cycle. All the foregoing years are true planetary motion.   |                |

The above years and reigns were obtained by using the Solar Cycle.

The pages of the following tables consist of two solar cycles of 15 years each. They are drawn up in the exact form of the solar cycle and will answer to the letters printed on it. Thus the 15 years are :

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| a | b | c | j | k | l |
| d | e | f | m | n | o |
| g | h | i |   |   |   |

The years of each of the 15 are printed and carried on in consecutive order from the beginning of the reign of Saul, the first king of Judah, in 2910 to the end of the reign of Zedekiah, the last king, in 3416, when the kingdom was uprooted by Nebuchadnezzar.

With the exception of Saul, who began with the civil year in the end of September, and also the first  $7\frac{1}{2}$  years of David in Hebron, the reigns began with the sacred year about the end of March. Thus, in Dan. i. 1. the 3rd year of Jehoiakim was the first half of 3398, the 1st of Nebuchadnezzar, whilst in Jer. xxv. 1. the second half of the same year is mentioned as the 4th of Jehoiakim. But by the religious observance of this custom we can scarcely believe that all the kings died at the end of the sacred year, and therefore they would not reign the full number of years recorded. We notice this by the fact that from the date when Saul, the first king, began in 2910, to the destruction of the kingdom in 3416, was 506 years, whereas the number recorded as reigned is 514. It is plain that some of the kings did not reign the full period which the history implies. Take for example Josiah, of whom it is said "he reigned thirty and one years." As I shall subsequently show, he was only  $29\frac{1}{2}$  on the throne, but the solar cycle proves that he reigned in 31 years. I will not add this to the innumerable errors of our learned revisers, but they ought not to have rejected help when they were so deficient of any knowledge of the Science of Time in respect to subjects of importance.

Creation was 3996 before the birth of Jesus Christ, but according to the old calculation it was 4004. The margin of the first chapters of the Gospels is 3996.

The chapters and verses referring to the reigns will be found in the annexed list of the "Reigns of the Kings of Judah."

It is gratifying to find that there is an abundance of evidence for identifying the periods reigned by both the kings of Judah and Israel. Sometimes we have the intercalary month mentioned, which we know is at the end of every three years. On many occasions the month and date of the month is given, whilst other particulars belonging to the customs or season of the year are recorded.

The use of the solar cycle—which is itself a pillar of strength—enables us to notify all the Sabbatic or seventh years (marked S on the tables). The Jubilee years, which are always one of a 50th from 2513, the exodus year, can also be enumerated. The Sabbatic years are proved by the fact that they divide by 7 without a remainder. They come from Creation, otherwise we should have nothing to divide. In addition to this, they always occur again on the same year of the cycle, after 120 years. Thus the 480th year (4 times 120) in 2 Kings vi. 1. mentioned in connection with the laying of the foundation of Solomon's temple was a Sabbatic year like that of the exodus in 2513, and fell on the same year of the solar cycle. This is what the words mean. In like manner the 450th year to which St. Paul alludes in Acts xiii. 20., and which many persons must regret that the Revisers have expunged, was the 9th Jubilee in 2963 from the exodus, or, 450 years from the institution of judges in 2513 to the promise of the everlasting kingdom to David in 2963, as recorded by "Samuel the Prophet."

Such facts with many others are useful and magnify the Scriptures, whilst they show the advantages which are obtained by being accurate in our investigations.

When we get men to understand that the same accuracy which is required in the observatory room and in the cabin of the chief officer of a ship whilst calculating latitudes and longitudes, is necessary for investigating the word of God, we shall secure a great triumph over misconception. The time of the Bible is the same as that produced by the works of God, and therefore accuracy is as much required in one case as the other. When we allow this, the Bible will no longer be kicked about like a football by all the sceptics and higher critics of Europe.



# No. 1.—KINGS OF JUDAH. Their Reigns proved on the Solar Cycle. Two Cycles of 15 years on each page.

| Year 2907   | 2908                     | 2909             | 2916            | 2917       | 2918       |
|---|--------------------------|------------------|-----------------|------------|------------|
| 2910<br>Saul began to reign at<br>the commencement of<br>the civil year, Sept. 20 | 2911<br>Saul's 2nd year. | 2912 $\S$<br>3rd | 7               | 8          | 9          |
| 2913<br>4<br>Jubilee year (8th)   | 2914<br>5                | 2915<br>6        | 2919 $\S$<br>10 | 2920<br>11 | 2921<br>12 |

$\S$  denotes Sabbatic years. These 7th years prove all Biblical History, because if one be known they can all be known. The exodus, 2513, was a Sabbatic year from Creation as year 0, and as we also have the Jubilee year every 50th from the exodus, there is no difficulty in enumerating and identifying years of Scripture. All Sabbatic years divide by 7 without anything over.

| 2922       | 2923            | 2924       | 2931  | 2932       | 2933 $\S$       |
|------------|-----------------|------------|---|------------|-----------------|
| 13         | 14              | 15         | 22  | 23         | 24              |
| 2925<br>16 | 2926 $\S$<br>17 | 2927<br>18 | 2934<br>25  | 2935<br>26 | 2936 $\S$<br>27 |
| 2928<br>19 | 2929<br>20      | 2930<br>21 | <p>105 years will bring the Sabbatic year back again to the same year of the solar cycle, and <del>therefore</del> 480 (four times 120) will do so. This is evidently the meaning of 1 Kings vi. 1, both the exodus year, 2513, and 2993 (which is 480 years afterwards) were Sabbatic and the same (12th) year of the solar cycle. 1 Maccabees vi. 53, clearly mentions a seventh year, 3822. It is a 7th from all Sabbatic years.</p> |            |                 |

No. 2.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|              |      |      |            |  |      |
|--------------|------|------|------------|--|------|
| 2937         | 2938 | 2939 | 2946       | 2947   | 2948 |
| Saul's 28th. | 29   | 30   | 37         | 38   | 39   |
| 2940         | 5941 | 2942 | 2949       | 2950   | 2951 |
| 31           | 32   | 33   | 40         | 1<br>David began with the<br>civil year in Hebron.<br>2 Sam. v. 4.   | 2    |
| 2943         | 2944 | 2945 | Saul died. | NOTES.—In 2939 David anointed. 2940, David slew Goliath.<br>2942, (1 Sam. xx. 18) "to-morrow is new moon"; 27th verse, Sat-<br>urday, Sabbath, see solar cycle, table f, 2nd day of 10th civil month;<br>35th verse, Sunday, 3rd day, as also in verse 19. 2946, (xxiii. 14)<br>in wilderness. 2948, intercalary month, see xxviii. 1.; Samuel died<br>same year. $\S$ refers to Sabbatic years, divides by 7, nothing over. |      |
| 34           | 35   | 36   |            |  |      |

|      |      |      |  |      |      |
|------|------|------|--|------|------|
| 2952 | 2953 | 2954 | 2961   | 2962 | 2963 |
| 3    | 4    | 5    | 12   | 13   | 14   |
| 2955 | 2956 | 2957 | 2964   | 2965 | 2966 |
| 6    | 7    | 8    | 15   | 16   | 17   |
| 2958 | 2959 | 2960 | NOTES.—2963, (2 Sam. vii. 16) a very remarkable year, it being<br>(1.) 5 times 90 are 450 from exodus. 2513, and therefore same year.<br>(2.) 9th Jubilee year from exodus. (3.) 450 after judges began to this<br>record in the Book of Samuel the Prophet, as stated in Acts xiii. 20,<br>for which see 2 Sam. vii. 11. with 18. (5.) everlasting kingdom be-<br>stowed on David. Twice 2963 is end of Jewish times in 5926. |      |      |
| 9    | 10   | 11   | 9th Jubilee.   |      |      |

No. 3.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|               |      |      |  |      |      |
|---------------|------|------|--|------|------|
| 2967          | 2968 | 2969 | 2976   | 2977 | 2978 |
| David's 18th. | 19   | 20   | 27   | 28   | 29   |
| 2970          | 5971 | 2972 | 2979   | 2980 | 2981 |
| 21            | 22   | 23   | 30   | 31   | 32   |
| 2973          | 2974 | 2975 | <p>NOTES.—2990½, David had reigned 7½ years in Hebron and 33 in Jerusalem, total 40½, up to the end of the sacred year, when Solomon began. 2993½, Solomon's 4th began 480 years after the exodus in 2513½ (1 Kings vi. 1) ; the 120th year always falls on the same year of the cycle, and therefore 4 times 120, which are 480, would do so. This is what the words mean—same year of the cycle as the exodus.</p> |      |      |
| 24            | 25   | 26   |  |      |      |

|      |      |      |   |      |      |
|------|------|------|---|------|------|
| 2982 | 2983 | 2984 | 2991  | 2992 | 2993 |
| 33   | 34   | 35   | 2   | 3    | 4    |
| 2985 | 2986 | 2987 | 2994  | 2995 | 2996 |
| 36   | 37   | 38   | 5   | 6    | 7    |
| 2988 | 2989 | 2990 | <p>NOTES.—2979, Absalom revolted 40 years after David was anointed in 2939. See 2 Sam. xv. 7. 3 Sabbatic years always fall on the same year of the cycle after 105 years and divide by 7 without anything over. Notice also the long span of 910 years, namely, 430 years from the beginning of the sojourn in 2083 to 2513, and 480 years from thence to 2993 when the building of the temple began.</p> |      |      |
| 39   | 40   | 40½  |   |      |      |

Solomon began his 1st with the sacred year, 2990½

# No. 4.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

| 2997           | 2998 | 2999 | 3006 | 3007 | 3008 |
|----------------|------|------|------|------|------|
| Solomon's 8th. | 9    | 10   | 17   | 18   | 19   |
| 3000           | 3001 | 3002 | 3009 | 3010 | 3011 |
| 11             | 12   | 13   | 20   | 21   | 22   |
| 3003           | 3004 | 3005 |      |      |      |
| 14             | 15   | 16   |      |      |      |

NOTES.—The Pharaoh whose daughter Solomon married would be Pntom III. who began to reign in 2989. In 3000 the Temple was finished and was dedicated in the 1st civil (7th sacred) month of the year 3001. 3003 and 3010 were Sabbatic. There were three seventh years in the previous cycle of 15 years, which formerly occurred in 2881 when Abdon was the Judge over Israel.

| 3012 | 3013         | 3014 | 3021 | 3022 | 3023 |
|------|--------------|------|------|------|------|
| 23   | 24           | 25   | 32   | 33   | 34   |
|      | 10th Jubilee |      |      |      |      |
| 3015 | 3016         | 3017 | 3024 | 3025 | 3026 |
| 26   | 27           | 28   | 35   | 36   | 37   |
| 3018 | 3019         | 3020 |      |      |      |
| 29   | 30           | 31   |      |      |      |

NOTES.—Scripture history is always perfect, 3013 was the 10th Jubilee and 500 years after the exodus. We learn this as much from the reigns of the kings of Judah, etc., as from computation. Still more so by the line of eclipses on the Zodiacal Circle, so that "rain makers," who write years on paper and shut their eyes against all astronomical phenomena, must prove their Egyptian mythologies.

No. 5.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|   |      |      |      |      |      |      |      |      |      |      |      |
|---|------|------|------|------|------|------|------|------|------|------|------|
| 3027  | 3028 | 3029 | 3030 | 3031 | 3032 | 3033 | 3034 | 3035 | 3036 | 3037 | 3038 |
| Solomon's 38th.   | 39   | 40   |      |      |      |      |      |      | 7    | 8    | 9    |
| 3030  | 3031 | 3032 | 3033 | 3034 | 3035 | 3036 | 3037 | 3038 | 3039 | 3040 | 3041 |
| 1   | 2    | 3    | 4    | 5    | 6    | 7    | 8    | 9    | 10   | 11   | 12   |
| Kingdom divided.<br>Rehoboam began with<br>the sacred year 3030½. |      |      |      |      |      |      |      |      |      |      |      |

NOTES.—3030, On the division of the kingdom Rehoboam was not established on the throne till the sacred year began. In 3034½, the 5th of Rehoboam, Shishak, the king of Egypt, came up against Jerusalem and pillaged the Temple. This might be at the instigation of Jeroboam his recent guest. 1 Kings xi. 40, and 2 Chron. xii. 2. A record of the invasion has been found in Egypt.

|                                      |      |      |      |      |      |      |      |      |      |      |      |
|--------------------------------------|------|------|------|------|------|------|------|------|------|------|------|
| 3042                                 | 3043 | 3044 | 3045 | 3046 | 3047 | 3048 | 3049 | 3050 | 3051 | 3052 | 3053 |
| 13                                   | 14   | 15   | 16   | 17   |      |      |      |      | 2    | 3    | 4    |
| 3045                                 | 3046 | 3047 | 3048 | 3049 | 3050 | 3051 | 3052 | 3053 | 3054 | 3055 | 3056 |
| 1                                    | 2    | 3    | 4    | 5    | 6    | 7    | 8    | 9    | 10   | 11   | 12   |
| Rehoboam died.<br>Abijah began 3047½ |      |      |      |      |      |      |      |      |      |      |      |
| Abijah died.<br>Asa began 3050½      |      |      |      |      |      |      |      |      |      |      |      |

NOTES.—Asa seems to have begun late in the sacred year. Five kings began in Israel during his reign of 41 years over Judah in Jerusalem.



# No. 6.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|               |      |      |      |      |      |      |      |      |      |      |      |
|---------------|------|------|------|------|------|------|------|------|------|------|------|
| 3057          | 3058 | 3059 | 3060 | 3061 | 3062 | 3063 | 3064 | 3065 | 3066 | 3067 | 3068 |
| Asa's 8th.    | 9    | 10   |      |      |      |      |      |      | 17   | 18   | 19   |
| 3060          | 3061 | 3062 | 3063 | 3064 | 3065 | 3066 | 3067 | 3068 | 3069 | 3070 | 3071 |
| 11            | 12   | 13   | 14   | 15   | 16   | 17   | 18   | 19   | 20   | 21   | 22   |
| 11th Jubilee. |      |      |      |      |      |      |      |      |      |      |      |

NOTES.—3059, S the Sabbatic, or seventh year. 3063 was the 11th Jubilee, or 11th fiftieth year from the exodus in 2513. It is equally important to keep a correct record of the Jubilees as it is of the seventh years. We then can identify the years reigned by the kings in Jerusalem.

|      |      |      |      |      |      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|------|------|------|------|------|
| 3072 | 3073 | 3074 | 3075 | 3076 | 3077 | 3078 | 3079 | 3080 | 3081 | 3082 | 3083 |
| 23   | 24   | 25   |      |      |      |      |      |      | 32   | 33   | 34   |
| 3075 | 3076 | 3077 | 3078 | 3079 | 3080 | 3081 | 3082 | 3083 | 3084 | 3085 | 3086 |
| 26   | 27   | 28   |      |      |      |      |      |      | 35   | 36   | 37   |
| 3078 | 3079 | 3080 | 3081 | 3082 | 3083 | 3084 | 3085 | 3086 | 3087 | 3088 | 3089 |
| 29   | 30   | 31   |      |      |      |      |      |      |      |      |      |

NOTES.—3059, the 16th of Asa. The incident about Baasha, in 1 Kings xv. 17. and 2 Chron. xvi. 1., occurred in the 36th year from the division of the kingdom, not the 36th of Asa. Baasha died in the end of 3075, when Elah became king of Israel and was followed by Omri who was reigning in the 36th of Asa. See margin of all Bibles.

No. 7.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|   |                     |            |  |            |                      |
|---|---------------------|------------|--|------------|----------------------|
| 3087 $\approx$<br>Asa's 38th.                           | 3088<br>89          | 3089<br>40 | 3096<br>7  | 3097<br>8  | 3098<br>9            |
| 3090<br>41<br>Asa died.<br>—<br>Jehoshaphat began.<br>1 | 3091<br>2           | 3092<br>8  | 3099<br>10   | 3100<br>11 | 3101 $\approx$<br>12 |
| 3093<br>4   | 3094 $\approx$<br>5 | 3095<br>6  | <p>NOTES.—We have again in their correct order, three seventh years in the cycle of 15. Only true chronology could produce such results with the recorded years reigned by the kings of Judah.</p> |            |                      |

|                      |            |            |   |                           |                             |
|----------------------|------------|------------|---|---------------------------|-----------------------------|
| 3102<br>13           | 3103<br>14 | 3104<br>15 | 3111<br>22  | 3112<br>23                | 3113<br>24<br>12th Jubilee. |
| 3105<br>16           | 3106<br>17 | 3107<br>18 | 3114<br>25<br>Jehoshaphat died.<br>Jehoram reigns alone<br>3 and 1  | 3115 $\approx$<br>4 and 2 | 3116<br>5 and 3             |
| 3108 $\approx$<br>19 | 3109<br>20 | 3110<br>21 | <p>NOTES.—Jehoshaphat died in the first half of his 25th year, when Jehoram, who had reigned in consort with him from his 23rd, succeeded his father in 3114, which was the 4th of Ahab (1 Kings xxi. 41). Ahab began to reign in Israel in 38th of Asa 3087<math>\frac{1}{2}</math>. It will be understood that all the years of Jeho-haphat began with the sacred year, middle of civil. 3113 was 12th Jubilee from exodus in 2513.</p> |                           |                             |

No. 8.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabatic Years.

|                    |                           |               |   |      |      |
|--------------------|---------------------------|---------------|---|------|------|
| 3117               | 3118                      | 3119          | 3126  | 3127 | 3128 |
| Jehoram's 6 and 4  | 7 and 5                   | 8 and 6       | 6<br>Athaliah died.<br>Joash began.   | 2    | 3    |
| 3120               | 3121                      | Jehoram died. | 3129  | 3130 | 3131 |
| Ahaziah began<br>1 | Queen Athaliah began<br>1 | 2             | 4   | 5    | 6    |
| 3123               | 3124                      | 3125          | <p>NOTES.—3119, Jehoram died in the intercalary month (2 Chron. xxi. 19) which thus provides a sure way for proving the chronology. The meaning of the words is, "after two full years," when there is a full solar with the lunar year. Queen Athaliah, the usurper, may have begun a few days before the commencement of 3121. Joash was made king at the beginning of the sacred year 3126½.</p> |      |      |
| 8                  | 4                         | 5             |   |      |      |
| Ahaziah died.      |                           |               |   |      |      |

|      |      |      |   |      |      |
|------|------|------|---|------|------|
| 3132 | 3133 | 3134 | 3141  | 3142 | 3143 |
| 7    | 8    | 9    | 16  | 17   | 18   |
| 3135 | 3136 | 3137 | 3144  | 3145 | 3146 |
| 10   | 11   | 12   | 19  | 20   | 21   |
| 3138 | 3139 | 3140 | <p>NOTES.—The 20th of Joash ended at the middle of 3146, and explains what would otherwise be perplexing in 2 Kings xiii. 1, the meaning of which is the 20th of Joash was a 3rd, an intercalary year, of the solar cycle. The words are another good proof of the correctness of the years used in these tables, because it is plain to see that the year 3146 could not be the 23rd of Joash.</p> |      |      |
| 13   | 14   | 15   |   |      |      |

No. 9.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years,

|              |    |      |      |      |      |      |      |      |      |      |      |      |
|--------------|----|------|------|------|------|------|------|------|------|------|------|------|
| 3147         |    | 3148 | 3149 | 3150 | 3151 | 3152 | 3153 | 3154 | 3155 | 3156 | 3157 | 3158 |
| Joash's 22nd | 23 |      | 24   |      |      |      |      |      |      | 31   | 32   | 33   |
|              |    |      |      |      |      |      |      |      |      |      |      |      |
| 3150 \$      |    | 3151 | 3152 |      |      |      |      |      |      | 3159 | 3160 | 3161 |
| \$           |    | 26   | 27   |      |      |      |      |      |      | 34   | 35   | 36   |
|              |    |      |      |      |      |      |      |      |      |      |      |      |
| 3153         |    | 3154 | 3155 |      |      |      |      |      |      |      |      |      |
| 28           | 29 |      | 30   |      |      |      |      |      |      |      |      |      |

NOTES.—All the years of Joash on this page begin in the middle of the year because, according to custom, they start with the sacred year. Thus, his 40th year began with 3155½, but finished with 3166¼, when he died. A few of the reigns are exceptions owing to necessity, but it is easy to observe when the ordinary rule is broken.

NOTES.—All the years of Joash on this page begin in the middle of the year because, according to custom, they start with the sacred year. Thus, his 40th year began with 3165 $\frac{1}{2}$ , but finished with 3166 $\frac{1}{2}$ , when he died. A few of the reigns are exceptions owing to necessity, but it is easy to observe when the ordinary rule is broken.

|      |  |      |      |      |      |
|------|--|------|------|------|------|
| 3162 | 3163                                       | 3164 | 3171 | 3172 | 3173 |
| 37   | 38<br>13th Jubilee.                        | 39   | 6    | 7    | 8    |
| 8165 | 3166<br>Joash died.<br>Amaziah began.<br>1 | 3167 | 3174 | 3175 | 3176 |
| 40   |  | 2    | 9    | 10   | 11   |
| 3168 | 3169                                       | 3170 |      |      |      |
| 8    | 4  | 5    |      |      |      |

NOTES.—3163, here the Jubilee—13th fiftieth from exodus in 2513—precedes the Sabbatic year, marked S. Amaziah, who began with the sacred year, 3166½, was humbled by the king of Israel because he served the gods of Edom. He fled from his throne to Lachish where he was ultimately slain.

NOTES.—3163, here the Jubilee—13th fiftieth from exodus in 2513—precedes the Sabbatic year, marked **S**. Amaziah, who began with the sacred year, 3163 $\frac{1}{2}$ , was humbled by the king of Israel because he served the gods of Edom. He fled from his throne to Laabish where he was ultimately slain.

No. 10.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|                |        |        |      |      |      |      |      |        |      |      |      |
|----------------|--------|--------|------|------|------|------|------|--------|------|------|------|
| 3177           | 3178 3 | 3179   | 3180 | 3181 | 3182 | 3183 | 3184 | 3185 3 | 3186 | 3187 | 3188 |
| Amaziah's 12th | 13     | 14     |      |      |      |      |      |        | 21   | 22   | 23   |
| 3180           | 3181   | 3182   |      |      |      |      |      |        | 3189 | 3190 | 3191 |
| 15             | 16     | 17     |      |      |      |      |      |        | 24   | 25   | 26   |
| 3183           | 3184   | 3185 3 |      |      |      |      |      |        |      |      |      |
| 18             | 19     | 20     |      |      |      |      |      |        |      |      |      |

NOTES.—The 2 solar cycles on each of these pages always begin with a year the last figure of which is alternately 7 and 2; and as their form is the same as the solar cycle, it will be easy to refer to the latter for any date.

|                                     |        |      |      |      |      |      |        |      |      |      |        |
|-------------------------------------|--------|------|------|------|------|------|--------|------|------|------|--------|
| 3192 3                              | 3193   | 3194 | 3195 | 3196 | 3197 | 3198 | 3199 3 | 3200 | 3201 | 3202 | 3203   |
| 27                                  | 28     | 29   |      |      |      |      |        |      | 7    | 8    | 9      |
| 3195                                | 3196   | 3197 |      |      |      |      |        |      | 3204 | 3205 | 3206 3 |
| Amaziah died.<br>Uzziah began.<br>1 | 2      | 3    |      |      |      |      |        |      | 10   | 11   | 12     |
| 3198                                | 3199 3 | 3200 |      |      |      |      |        |      |      |      |        |
| 4                                   | 5      | 6    |      |      |      |      |        |      |      |      |        |

NOTES.—All Sabbatic years are the 7th from Creation, and therefore the above year 3185 was the 455th. It was also the 96th from the exodus, which was the 359th. Sabbatic years always prove Creation year. There are again three on the 15 years of this cycle, which is the case after 105 years.



No. 11.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|               |      |      |      |      |      |      |      |      |      |      |      |
|---------------|------|------|------|------|------|------|------|------|------|------|------|
| 3207          | 3208 | 3209 | 3210 | 3211 | 3212 | 3213 | 3214 | 3215 | 3216 | 3217 | 3218 |
| Uzziah's 13th | 14   | 15   |      |      |      |      |      |      |      |      |      |
| 3210          | 3211 | 3212 | 3213 | 3214 | 3215 | 3216 | 3217 | 3218 | 3219 | 3220 | 3221 |
| 16            | 17   | 18   |      |      |      |      |      |      | 25   | 26   | 27   |
| 3213          | 3214 | 3215 | 3216 | 3217 | 3218 | 3219 | 3220 | 3221 | 3222 | 3223 | 3224 |
| 19            | 20   | 21   |      |      |      |      |      |      |      |      |      |
| 14th Jubilee  |      |      |      |      |      |      |      |      |      |      |      |

NOTES.—3213 was the only year during the kingdom of Judah when both the Sabbatic and Jubilee years fell on the same year. The ceremony observed on the 10th of the 7th month of the 49th year, or seventh Sabbatic, could not be the same as that of the 50th year. It would be bad chronology to think it was. Levit. xxv. 10. The jubilee of 50 was from exodus and also from division of the land.

|      |      |      |      |      |      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|------|------|------|------|------|
| 3222 | 3223 | 3224 | 3225 | 3226 | 3227 | 3228 | 3229 | 3230 | 3231 | 3232 | 3233 |
| 20   | 21   | 22   |      |      |      |      |      |      | 37   | 38   | 39   |
| 3225 | 3226 | 3227 | 3228 | 3229 | 3230 | 3231 | 3232 | 3233 | 3234 | 3235 | 3236 |
| 31   | 32   | 33   |      |      |      | 40   | 41   | 42   |      |      |      |
| 228  | 229  | 230  | 231  | 232  | 233  | 234  | 235  | 236  | 237  | 238  | 239  |
| 43   | 44   | 45   | 46   | 47   | 48   | 49   | 50   | 51   | 52   | 53   | 54   |

NOTES.—Uzziah, who is called Azariah in 2 Kings xiv. had, like Manasseh, a reign of more than 50 years.

|               |      |      |      |                                    |      |
|---------------|------|------|------|------------------------------------|------|
| 3237          | 3236 | 3239 | 3240 | 3247                               | 3248 |
| Uzziah's 43rd | 44   | 45   | 52   | Uzziah died.<br>Jotham began.<br>1 | 2    |
| 3240          | 3241 | 3242 | 3249 | 3250                               | 3251 |
| 46            | 47   | 48   | 3    | 1                                  | 6    |
| 3243          | 3244 | 3245 |      |                                    |      |
| 49            | 50   | 51   |      |                                    |      |

NOTES.—The 52nd of Uzziah, which ended in the middle of the civil year, was also the 1st of Jotham who began with the sacred year 3247 $\frac{1}{2}$ . This is the advantage of using the solar cycle. As the reign of Ahaz, his successor, began in 3263 $\frac{1}{2}$ , Jotham was exactly 16 years on the throne.

|      |      |      |      |      |   |
|------|------|------|------|------|---|
| 3252 | 3253 | 3254 | 3261 | 3262 | 3263  |
| 6    | 7    | 8    | 15   | 13   | Jotham died.<br>Ahaz began.<br>1<br>15th Jubilee. |
| 3255 | 3256 | 3257 | 3264 | 3265 | 3266  |
| 9    | 10   | 11   | 2    | 3    | 4   |
| 3258 | 3259 | 3260 |      |      |   |
| 12   | 13   | 14   |      |      |   |

NOTES.—It might be that the beginning or end of a reign was not exactly at the sacred year, but when near it, is computed from it in order to preserve the line of computation. Ahaz, by beginning in 3263 $\frac{1}{2}$  and ceasing in 3279 $\frac{1}{2}$  reigns exactly the 16 years accorded to him in 2 Kings xvi. 2.

No. 13.—KINGS OF J U D A H. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|      |            |      |    |      |    |      |                               |      |      |
|------|------------|------|----|------|----|------|-------------------------------|------|------|
| 3267 | Abaz's 5th | 3265 | 6  | 3269 | 5  | 3276 | 5                             | 3277 | 3278 |
|      |            |      |    | 7    |    | 14   |                               | 15   | 16   |
| 3270 | 8          | 3271 | 9  | 3272 | 10 | 3273 | Abaz died.<br>Hezekiah began. | 3280 | 3281 |
|      |            |      |    |      |    | 1    |                               | 2    | 3    |
| 3273 | 11         | 3274 | 12 | 3275 | 13 |      |                               |      |      |

NOTES.—The years of Hezekiah are easily identified. They are important in respect to the death of Shalmanezar, and the reigns of Sargon and Sennacherib of Assyria, Berodach-Baladin of Babylon, and Tirhakah of Egypt, all of whom are mentioned. No history is so good or exact ■■■ that of the Bible.

NOTES.—The years of Hzekiah are easily identified. They are important in respect to the death of Shtalmanezzer, and the reigns of Sargon and Seunacherib of Assyria, Berodach-Baladin of Babylon, and Tirhakah of Egypt, all of whom are mentioned. No history is so good or exact ■■■ that of the Bible.

|      |    |      |    |      |      |      |      |
|------|----|------|----|------|------|------|------|
| 3252 | 4  | 3253 | 5  | 3254 | 3291 | 3292 | 3293 |
|      |    |      | 6  |      | 13   | 14   | 15   |
| 3285 | 7  | 3286 | 8  | 3287 | 3294 | 3295 | 3296 |
|      |    |      | 9  |      | 16   | 17   | 18   |
| 3233 | 10 | 3239 | 11 | 3290 | 3298 |      |      |
|      |    |      | 12 |      |      |      |      |

NOTES.—3284, the 6th of Hzekiah. In end of this year the Ten Tribes of Israel were carried into captivity, 2 Kings xviii. 13, in the intercalary month, called "end of three years." In the 14th of Hzekiah, Sennacherib of Assyria besieged Jerusalem. See verse 18. In the beginning of his 15th, Hzekiah's life was prolonged for 15 years from 3293 to 3298.

NOTES.—3284, the 6th of Hezekiah. In end of this year the Ten Tribes of Israel were carried into captivity, 2 Kings xviii. 13, in the intercalary month, called “end of three years.” In the 14th of Hezekiah, Sennacherib of Assyria besieged Jerusalem. See verse 18. In the beginning of his 15th, Hezekiah’s life was prolonged for 15 years, from 3293½ to 3308½. The only man who knew his years.

No. 14.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|                 |        |      |   |      |  |
|-----------------|--------|------|---|------|--|
| 3297 3          | 3298   | 3299 | 3306  | 3307 | 3308                                   |
| Hezekiah's 19th | 20     | 21   | 28  | 29   | Hezekiah died.<br>Manasseh began,<br>1 |
| 3300            | 3301   | 3302 | 3309  | 3310 | 3311 3                                 |
| 22              | 23     | 24   | 2   | 8    | 4                                      |
| 3303            | 3304 3 | 3305 | <p>NOTES.—3296 was "this year," mentioned in 2 Kings xix. 29, and 3297, was "the second year." It was a seventh, and 3298 was "the third year" in which the Jews were to sow and reap. It is important to know the seventh years; but if we have one we know all of them. In 3308½, true to the Divine words, Hezekiah died, having completed the 15 years of his prolonged life. Age 54.</p> |      |  |
| 25              | 26     | 27   |   |      |  |

|        |                    |      |  |        |      |
|--------|--------------------|------|--|--------|------|
| 3312   | 3313               | 3314 | 3321   | 3322   | 3323 |
| 5      | 6<br>16th Jubilee. | 7    | 14   | 15     | 16   |
| 3315   | 3316               | 3317 | 3324   | 3325 3 | 3326 |
| 8      | 9                  | 10   | 17   | 18     | 19   |
| 3318 3 | 3319               | 3320 | <p>NOTES.—The 55 years of the reign of Manasseh, the longest of the kings of Judah, beginning with the sacred year 3308½, contain but little interest. The chapters and verses in which the reigns and deaths are found are printed in the page containing the list of the "Reigns of the Kings of Judah," and much information will also be found in the list belonging to the "Kings of Israel."</p> |        |      |
| 11     | 12                 | 13   |  |        |      |

No. 15.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbatic Years.

|                |      |      |      |      |      |      |
|----------------|------|------|------|------|------|------|
| 3327           | 3328 | 3329 | 3330 | 3331 | 3332 | 3333 |
| Manasse's 20th | 21   | 22   |      |      |      |      |
| 3330           | 3331 | 3332 | 3333 | 3334 | 3335 | 3336 |
| 23             | 24   | 25   |      |      |      |      |
| 3333           | 3334 | 3335 | 3336 | 3337 | 3338 | 3339 |
| 26             | 27   | 28   |      |      |      |      |

NOTES.—Manasseh was 12 years old when he began to reign, and he reigned 55 years in Jerusalem, 2 Kings xxi. 1. We cannot tell when he placed a graven image in the House of the Lord. But by a record of Assyria he seems to have concealed himself in a thicket where he was found by some Assyrian captains after the 22nd year of his reign. How long after his 22nd this was, is not known.

|      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|
| 3342 | 3343 | 3344 | 3345 | 3346 | 3347 | 3348 |
| 35   | 36   | 37   |      |      |      |      |
| 3345 | 3346 | 3347 | 3348 | 3349 | 3350 | 3351 |
| 38   | 39   | 40   |      |      |      |      |
| 3348 | 3349 | 3350 | 3351 | 3352 | 3353 | 3354 |
| 41   | 42   | 43   |      |      |      |      |

NOTES.—It was Assur-bani-pal III., of Assyria and Babylon who defeated "Minase," as Assyrians call him, and this monarch did not come to his throne till 3330, which was the 22nd and 23rd of Manasseh. After being some time a captive in Babylon, he was restored to his throne in Jerusalem, having repented of his wicked deeds. This would be in the 41 years reigned by Assur-bani-pal.



No. 16.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbath Years.

|  |      |                                 |   |      |      |
|--|------|---------------------------------|---|------|------|
| 3357   | 3350 | 3359                            | 3366  | 3367 | 3368 |
| Manasseh's 50th                                  | 51   | 42                              | 2   | 3    | 4    |
| 3360   | 3361 | 3362                            | 3369  | 3370 | 3371 |
| 53   | 54   | 55                              | 5   | 6    | 7    |
| 3363   | 3364 | 3365                            | <p>NOTES.—3376½, Gentile Times began. 3398 (next page) was 1st Nebuchadnezzar and 3rd and 4th Jehoiakim (Jer. xxv. 1., Dan. i. 1.) The intercalary month at end of "three years" was Dan. i. 5 and 18. The effects of diet could not be claimed in a growing lad after three years of trial. The year 3398 is well identified by all these facts, but conclusively as 1st of Nebuchadnezzar, and 3416 his "19th."</p> |      |      |
| Manasseh died<br>Amon began<br>1<br>17th Jubilee | 2    | Amon slain<br>Josiah began<br>1 |   |      |      |

|      |      |      |  |      |      |
|------|------|------|--|------|------|
| 3372 | 3373 | 3374 | 3381   | 3382 | 3383 |
| 8    | 9    | 10   | 17   | 18   | 19   |
| 3375 | 3376 | 3377 | 3384   | 3385 | 3386 |
| 11   | 12   | 13   | 20   | 21   | 22   |
| 3378 | 3379 | 3380 | <p>NOTES.—The records on these last cycles are very important. Scripture must be noticed respecting what were the respective years of the kings. They did not reign the full period of years recorded, but in them. Jer. lii. 4, 6, 12, which give the months are conclusive evidence, and that the first half of 3398 (Nebuchadnezzar's 1st) was the "3rd," and the second half his "4th," form useful testimony.</p> |      |      |
| 14   | 15   | 16   |  |      |      |

No. 17.—KINGS OF JUDAH. Their exact Reigns proved on the Solar Cycle of 15 years and by Sabbathic Years.

|      |               |              |      |  |      |      |      |      |  |   |
|------|---------------|--------------|------|--|------|------|------|------|--|---|
| 3387 | Josiah's 23rd | 3385 5<br>24 | 3389 | 25   | 3395 | 2    | 3397 | 3    | 3398<br>Dan. i. 1.<br>Jehoiakim's 4th, 3398½<br>Jer. xxv. 1. |   |
| 3390 | 26            | 3391         | 27   | 3392   | 28   | 3399 | 5    | 3400 | 6  |   |
| 3393 | 29            | 3394         | 30   | 3395 5<br>Josiah died<br>Jehohaz 3 months,<br>Jehoiakim began 3395½<br>1 | 3399 | 5    | 3400 | 6    | 3401   | 7 |

NOTES.—Josiah died in his 30th by reigning 29½, but in "31" years. Jehoiakim reigned 10½ in "11," and Zedekiah 10½ in "11." Thus in the "19" years of Nebuchadnezzar (Jer. xxv. 1 and 2 Kgs. xxv. 2—8) are 22½ years reigned by kings of Judah, but the solar cycle explains the apparent anomaly. Notice in 2 Chron. xxxvi. 10 that Zedekiah began when the sacred year expired.

|         |   |      |      |      |                     |
|---------|---|------|------|------|---------------------|
| 3402 \$ | 3403  | 3404 | 3411 | 3412 | 3413                |
| 8       | 9   | 10   | 6    | 7    | 8                   |
| 3405    | 3406<br>Jehoiakim died.<br>Jehoiachin 3 months.<br>Captivity 70 years and<br>Zedekiah began 3406½ | 3407 | 3414 | 3415 | 3416 \$             |
| 11      | 1   | 2    | 9    | 10   | 11                  |
|         |   |      |      |      | End of the kingdom. |

NOTES.—By the date of the Captivity in 3406½, so clearly mentioned, we have the exact point from which the Jewish Times begin, and also the precise date of the Gentile Times 30 years previously, namely 3376½. The latter therefore end in 5896½. Ezekiel dates all his years from the captivity 3406½ and in chap. i. 1 refers to the previous 30 when Babylon's new empire began. Temple burnt 3416.

The 18th Jubilee from 2513 (Exodus) was omitted in year 3413 when stereotyping.

## Second Book of Kings.

| <i>Chap. Verse</i> | <i>Year.</i>       | <i>Notes.</i>   |
|--------------------|--------------------|---|
| i. 1               | 3108 $\frac{1}{4}$ | The rebellion of Moab, and Ahaziah's sickness by falling through a lattice window.<br>There were two kings of this name, Ahaziah, the son of Ahab, who was a King of Israel, and Ahaziah, King of Judah, who reigned one year in 3120. (See 2 Kings ix. 27). In addition to this there was a Jehoram or Joram, a King of Israel, and a Jehoram or Joram, a King of Judah.   |
| i. 17              | 3108 $\frac{1}{4}$ | Death of Ahaziah. The reading of this verse will be better understood in the following form: So he (Ahaziah of Israel) died according to the word of the Lord which Elijah had spoken, after he had reigned in two years, and Jehoram began to reign in his stead, in the second year of Jehoram, the son of Jehoshaphat, King of Judah, because he (Ahaziah of Israel) had no son. Another fact which has to be noticed is that this Ahaziah of Israel only actually reigned half a year alone, he having for some reason authoritatively reigned a short period with his father Ahab. His reign was from 3107 $\frac{3}{4}$ to 3108 $\frac{1}{4}$ .   |
| ii. 1              | 3109               | Elijah translated early in the year, about our September.   |
| iii. 1             | 3108 $\frac{1}{4}$ | Jehoram, another son of Ahab, takes the throne in Israel because Ahaziah, whom he succeeded, had no son. This was the 18th year of Jehoshaphat of Judah. He reigned in 12 years.  |
|                    |                    | THE MOABITE STONE.  |
| 4                  | 3108 $\frac{1}{4}$ | Mesha was the King of Moab who threw off his allegiance to the kingdom of Israel soon after the death of Ahab. An inscribed stone was found in 1869, A.D., at Dhiban, the ancient Dibon mentioned in Numbers xxi. 30, which corroborates this part of Scripture history, and the reading shows that this Mesha had made some exploit in the days of Omri, King of Israel, who died in 3086 $\frac{1}{2}$ , which was 21 years previous to the revolt mentioned in this chapter. The stone can be seen in the museum in Paris, but we have a copy of it in the British Museum. The inscription is as follows:<br>"I, Mesha, am the son of Chemosh Gad, King of Moab, the Debonite. . . . I erected this stone to Chemosh (the god of Moab), for he saved me and let me see my desire upon my enemies, even upon Omri, King of Israel. . . . For the men of Gad dwelt in the land of Ataroth from of old, and the King of Israel fortified for himself Ataroth, but I assaulted the wall and captured it, and killed all the warriors of the wall for the well-pleasing of Chemosh and Moab. . . . and Chemosh said to me, Go take Nebo against Israel. And I went in night and I fought against it from the break of dawn till noon; and I took it, and slew in all 7000 men. But I did not kill the women and maidens, for I devoted them to Ashtar-Chemosh, and I took |

Chap. Verse Year.

Notes.

|                    |    |       |  |
|--------------------|----|-------|--|
|                    |    |       | from it the vessels of Yahveh (Jehovah) and offered them before Chemosh. And the King of Israel fortified Jahaz and occupied it."  |
|                    |    |       | This Nebo is 25 miles south-east of Jericho, and is the place where Moses died. Travellers say that on the top are ruins and large stones.   |
| iv.                | I  | 3109  | Elisha multiplied the widow's oil, and raised her dead son to life.  |
|                    |    |       | 3112½ to 3113½ was Jubilee Year.   |
| v.                 | I  | 3113  | Naaman, the leper, is cleansed.  |
| vi.                | I  | 3114  | Elisha, the miracle concerning the axe, and the terrible famine.   |
| vii.               | I  | 3114  | Elisha prophesied of plenty, but the unbelieving official was trodden to death.  |
| viii.              | I  | 3112  | History goes back a little.  |
|                    | 3  | 3119  | The end of the seven years.  |
|                    | 16 | 3113  | Jehoram began to reign with his father Jehoshaphat. His reign was 12 years (verse 25), and he died in the intercalary period at the end of the year 3119, as we learn from 2 Chron. xxii. 1. This fact lifts this rather complicated reign out of difficulty. Jubilee Year.  |
|                    | 25 | 3119  | Ahaziah began to reign in Jerusalem, and reigned one year.   |
| ix.                | I  | 3120½ | Jehu—a messenger from Elisha anoints Jehu to be King of Israel.  |
| THE BLACK OBELISK. |    |       |  |
|                    |    |       | The name of Jehu, a son of Jehoshaphat, is recorded on the black obelisk now in the British Museum, which was erected by Shalmaneser II., the King of Assyria, who reigned from 3144 to 3179, by which Jehu was eight years his contemporary. This obelisk contains inscriptions recording the exploits of Shalmaneser. Amongst those who submitted to his authority is mentioned Jehu, the King of Israel, a descendant from Omri, and he and his courtiers are represented as bringing offerings to Shalmaneser. |
|                    | 24 | 3120  | Jehoram, King of Israel, slain by Jehu, after he had reigned 12 years. See iii. 1. The lunar year expired before the solar began.  |
| ix.                | 27 | 3120  | Ahaziah, King of Judah, fled on seeing the King of Israel slain, but Jehu followed and smote him also, whereupon the King hastened to Megiddo, and died there, having reigned one year.  |
|                    | 30 | 3120  | The calamitous death of the wicked Jezebel, the wife of Ahab, deceased.  |
| x.                 | I  | 3120  | The seventy sons of Ahab slain by Jehu.  |
|                    | 11 | 3120  | Slaughter of Ahab's kinsfolk and priests.  |
|                    | 14 | 3120  | The brethren of Ahaziah, King of Judah, are also slain.  |
|                    | 25 | 3120  | All the worshippers of Baal slain.   |
|                    | 36 | 3148  | Death of Jehu after reigning over Israel 28 years—in 29.   |
| xi.                | I  | 3120  | Athaliah, the mother of the recently deceased Ahaziah, of Jerusalem, slew all seed royal, except Joash, an infant, and usurped regal authority 5½ years, counting as 6.  |

| <i>Chap. Verse</i> | <i>Year.</i>   | <i>Notes.</i>   |
|--------------------|----------------|---|
| xii. 1             | 3126½          | Jehoash, or Joash, proclaimed King in his seventh year, at Jerusalem.   |
| 20                 | 3166½          | Death of Joash, King of Judah.  |
| xiii. 1            | 3148½          | In the three and twentieth year of Joash, King of Judah, Jehohaz, the son of Jehu, began to reign over Israel.  |
| 9                  | 3162½          | Jehohaz, King of Israel, died.  |
| 10                 | 3162½          | Jehosh, his son, began in Israel, and reigned 16 years. 3163½ was Jubilee Year.   |
| 13                 | 3178½          | Death of Jehosh, King of Israel.  |
| 14                 | —              | History goes back to record the death of Elisha, probably in 3176.  |
| xiv. 1             | 3165           | Amaziah. In the second year of Jehosh, King of Israel, began Amaziah in Judah, and reigned 29 years.  |
| 17                 | 3194           | This Amaziah lived 15 years after the death of Jehosh, King of Israel, in 3178½. He was slain (verse 19) at Lachish in 3194.  |
| 23                 | 3181¼          | Jeroboam II. began to reign in Israel, in 15th of Amaziah of Judah. He reigned 41¼ years. This would be three years before Jehosh of Israel died. Jeroboam II. must have been reigning in a different part to that of Jehosh, or was in consort with him on the throne, perhaps owing to sickness. Or it was Jehosh who reigned in consort with his father Jehohaz, for three years. However, the 15th of Amaziah gives the beginning of Jeroboam II. |
| xiv. 26            |                | This reference to Jonah does not help us to find the period in which he prophesied. Israel was now in a deplorable condition.   |
| 29                 | 3222½<br>3233½ | Jeroboam II. died after reigning, in all, 41¼ years. Interregnum of 11 years from the death of Jeroboam II. to this date. 3213½ was 14th Jubilee.   |
| xv. 1              | 3195           | Uzziah (also called Azariah), began in Jerusalem. He is called Azri-ya-hu by the Assyrian scribe. But this 27th year of Jeroboam II. reckons from the time when his father Jehosh made him a partner on the throne at the time of the Syrian war (xiii. 25). The year 3194 was the 14th of Jeroboam II. Uzziah succeeded Amaziah, who died in Jerusalem in the beginning of 3195.   |
| 6                  |                | The "Book of Chronicles of the Kings of Judah," and also one of the "Kings of Israel," both of which are several times referred to, are lost.   |
|                    |                | 3212½ to 3213½ was Jubilee Year.  |
| xv. 8              | 3233½          | Zachariah, the son of Jeroboam, began to reign in Israel in the 38th year of Uzziah. The date of his reign indicates the interregnum just spoken of. He, however, only reigned six months, and events brought him to the throne in order that the word of the Lord might be fulfilled concerning Jehu. "Thy children of the fourth generation shall sit on the throne of Israel" (x. 30). This Zachariah was the fourth king in descent from Jehu.    |
| 13                 | 3233           | Shallum succeeded Zachariah on the throne of Israel, but only reigned one month, and that was the inter-  |



Chap. Verse      Year.

Notes.

|        |       |  |
|--------|-------|--|
|        |       | calary month at the end of 3233, table L. "The month of days" is the best reading.   |
| 14     | 3234  | Menahem, who was residing at Tirzah, which shared with Samaria as the capital, slew Shallum in the latter place, and reigned in his stead as King of Israel, in the 39th year of Uzziah. This reign was 10 years.  |
| xv. 19 | 3234  | The "Pul" King of Assyria was Assurdani-pal (or pul). He became King of Assyria in 3230, and reigned 15 years. The following confirms Bible history.   |
|        |       | THE SOLAR ECLIPSE.   |
|        |       | Connected with the reign of this monarch, a valuable record was discovered by Sir Henry Rawlinson, in Nineveh, of a notable eclipse. It was No. 57, Line xv. on the Hebrew Bird's Eye View of Eclipses. The nearest year to 3234 on the Date Repeating Cycle of Eclipses was 3227. This would be the top line of this "View," and therefore counting down a line for a year, Line xv. is 3241, where the eclipse is at the beginning of the 8th month, our June. The eclipse would occur about midday at Nineveh.  |
| xv. 23 | 3244  | Pekahiah was made King of Israel on the death of Menahem, which was in the first half of the 50th year of Uzziah. He only reigned two years, as he was murdered by a captain of the army.  |
| 27     | 3246  | Pekah, the captain just mentioned, became King of Israel, and reigned 20 years.  |
| 29     | 3265  | 3263½ was Jubilee Year.<br>Tiglath-pileser II., monarch of Assyria, came to the throne in 3260, after the anarchy by which the supremacy of Babylon over Assyria was destroyed during a further period of 116 years. In the 5th year of his reign he came into Palestine with his army, apparently on the invitation of Ahaz, the King of Judah at Jerusalem, who was distressed by Rezin, King of Syria, but did not strengthen him. In fact, after receiving a large sum of money from Ahaz (See 2 Chronicles xxviii. 21), Tiglath-pileser marched into the dominion of Pekah, the King of Israel, but obtaining no treasure he took several cities. The application of Ahaz to Tiglath-pileser is in the records of Assyria as having occurred in 3265. |
| 30     | 3266½ | In the following year a conspiracy was made by Hoshea against Pekah, who was slain by him. The 20th year of Jotham, who only reigned 16 years, means from his ascension to the throne. He did not die after reigning 16 years, but was taken as a captive to Syria.  |
| xv 32  | 3247½ | Jotham succeeded his father Uzziah, of Judah, and reigned 16 years.  |
| 37     | 3265  | This Rezin was King of Syria at Damascus in 3265, and it was owing to his army, and that of Pekah (King of Israel), warring against Jerusalem, that Ahaz asked Tiglath-pileser of Assyria to assist him, as stated in note of xv. 29.  |
|        |       | We have in this chapter the names of four contemporary kings,  |

| <i>Chap. Verse</i> | <i>Year.</i> | <i>Notes.</i>   |
|--------------------|--------------|---|
| xvi. 1             | 3263         | Ahaz, King of Judah, begins.  |
| 10                 | 3276         | Ahaz goes to meet Tiglath-pileser.  |
| 20                 | 3278         | Ahaz died after reigning 16 years.  |
| xvii. 1            | 3275½        | Hoshea began to reign over Israel for nine years in Samaria.  |
| 4                  | 3282         | Hoshea's conspiracy. "So," King of Egypt, was Shabatok, who was also called Sohahi and Siveh. He began to reign in 3282, and was the second king of the 25th dynasty.   |
| 5                  | 3284         | The siege of Samaria ended at the end of the year, table <i>c</i> of the solar cycle. This was an intercalary year. Shalmaneser IV. was the Assyrian King who began the siege, but he died in the year before it was concluded, and was succeeded by Sargon. For a long time we knew nothing about Sargon from Assyrian history. He is only mentioned once in the Bible (Isaiah xx. 1), and it was said that the name was an invention. But, fortunately, a number of inscriptions were discovered, and Sargon's name was amongst them as succeeding Shalmaneser IV. There is now a bas-relief of Sargon in the British Museum. |
|                    |              | The year is not only verified by the solar cycle, but also by two total eclipses of the moon in the preceding year, 3283. They are easily found by the Eclipse Table as follows; The year 3281 is the nearest preceding year in the table, all the years of which are the top line in the Bird's Eye View of Eclipses in natural years. Therefore Line III. was 3283, and there we have the two eclipses ● ● of the moon.   |
|                    |              | In the inscriptions of Sargon, which were obtained from Khorsabad, he says: "I besieged, I occupied the city of Samaria, and I carried away 27,280 of the inhabitants. I took . . . fifty chariots. I carried them away to Assyria, and in their places I put men whom my hand had conquered; I appointed my officers as prefects over them."   |
| xviii. 1           | 3279½        | Hezekiah began to reign in Jerusalem, table <i>m</i> . He reigned 29 years.   |
| 9                  | 3284         | As it was in the 4th year of Hezekiah that the siege of Samaria was begun, the 4th year began after the middle of 3282, table <i>a</i> . The 7th of Hoshea, by beginning with 3275½, would thus fall on Hezekiah's 4th. This is beautiful accuracy obtained by the use of the solar cycle. Sargon began to reign in the end of 3893, or perhaps early in 3894.  |
| 10                 | 3284         | At the end of three years refers to the intercalary period, which, as already stated, was table <i>c</i> . That is to say, the siege was not three years of time, but the city was taken at the end of a third year. Observe the word "they" because both Shalmaneser IV. and Sargon were concerned in the capture. What was once considered a weak point of Scripture history has become its strongest fort.   |
| 13                 | 3292½        | The 14th of Hezekiah from 3279½ table <i>m</i> would begin  |

| <i>Chap. Verse</i> | <i>Year.</i> | <i>Notes.</i>   |
|--------------------|--------------|---|
| xix. 1             | 3292½        | after the middle of table <i>k</i> . In this year Sennacherib, the King of Assyria, who succeeded Sargon, came up against Jerusalem. Sargon only reigned 10 years.  |
| 9                  | 3295½        | Hezekiah's indignation. Tirhakah was the General of the Ethiopian forces when he came out to fight, and subsequently became King of Egypt. Rollin properly says in his history, "Tirhakah joined his forces with those of the King of Egypt," who would be Sabatok, also called So), and Josephus says, "When Sennacherib heard that Tirhakah was bringing great forces to aid the Egyptians (who had come up to help the revolt in which Hezekiah joined), he was afraid." We then find that the Assyrians joined their two armies in order to fight against the Egyptians. The Assyrian main force was at Lachish (xviii. 17). By thus joining their armies the Assyrians defeated the Egyptians, who were followed by the army of Sennacherib into Egypt. In the end Sabatok is lost sight of, and we find Tirhakah king in his place. |
| xix. 20            | 3295½        | An insolent letter was sent to Hezekiah who, after reading it, went up into the temple and spread it before the Lord. Isaiah the prophet was then sent to Hezekiah assuring him that Sennacherib should be turned back.   |
| 35                 | 3295         | In accordance with the foregoing events, a sign was given in connection with the Sabbatic year. In 3296 the Jews were to eat the things which grew in the ordinary course; in 3297 they were to subsist on that which had grown in the previous year; and in the third year, 3298, they were to sow and reap. The meaning of all this was that affairs would go on as in previous times, although the crops had been destroyed. It will be found that 3297 was a seventh year. It divides by 7 without anything over.   |
| xix. 37            | 3317         | And it came to pass "that night" (that is the night following the message from the Lord by Isaiah), that the angel of the Lord smote 185,000 men of the Assyrian army. So much for the defiant words and the insolent letter of Rab-shakah. 3313½ was 16th Jubilee. Twenty-two years afterwards Sennacherib was slain by two of his sons, whilst worshipping his god Nisroch. Esar-haddon, the son of Sennacherib, began to reign in 3317.  |
|                    |              | A terra-cotta cylinder in the British Museum consists of Sennacherib's record of this expedition. He states that he shut up Hezekiah in Jerusalem like a bird in a cage, and that Hezekiah agreed to give him 30 talents of gold and 800 of silver (See 2 Kings xviii. 14), but there is no mention of the disaster which befel the Assyrian army. A Babylonian tablet has recently been deciphered, giving an account of the death of Sennacherib. The record is similar to that in 2 Kings xix. 37. The tablet says, "His own son, the offspring of his body, pierced him with the sword." Previous to  |

Chap. Verse Year.

Notes.

|        |       |   |
|--------|-------|---|
| xx. I  | 3293½ | this we had no account of the circumstances of Sennacherib's death apart from Scripture. The history goes back two years. Hezekiah's sickness occurred before Sennacherib's army was destroyed by the angel.  |
| 6      | 3293½ | Fifteen years were added to Hezekiah's life, that is equal to a solar cycle. They start from the middle of table 6, which was 3293½, and end at same place with 3308½ when he died. The "third day" mentioned in verse 5 would be Sabbath Day, the third of the second sacred month, when he went up to the house of the Lord.  |
| xx. II | 3293½ | The miracle of the shadow on the sun dial going back 10 degrees could be caused by the aberration of light. A cold dense stratum of the air would cause an apparent displacement of the sun.  |
| 12     | 3293½ | Merodach-Baladin, the King of Babylon, whose reign is on the Babylonian tablets as from 3281 to the end of 3293, seems really to have visited Hezekiah in order to obtain his alliance in the revolt which had again broken out against Assyria on the death of Sargon. Hezekiah appears to have joined it, and the result was that his son, Sennacherib, who had just come to the throne of Assyria, came up against Jerusalem about 18 months afterwards, namely in 3295½, as already stated. The first revolt in Syria and Babylonia was in Sargon's time, which he suppressed (Isaiah xx.), and in the course of which Sargon besieged Babylon. Merodach-Baladin fled, but came out of his hiding place when Sargon died in the latter part of 3293. Of course Merodach-Baladin was anxious to secure his throne by stirring up all Syria and Palestine, and would probably dilate on the hardship which had befallen Samaria at the hands of Sargon nine years previously. But this was the hand of God who now sent Isaiah to reprove Hezekiah. |
| xxi. I | 3308½ | Manasseh, on the death of Hezekiah, his father, began to reign in Jerusalem. He was 55 years on the throne. He worshipped the constellations of the heavens. His idolatrous actions and cruelties were punished by God permitting Assur-bani-pal III. of Assyria to take him to Babylon, which had at that time become subject to Assyria. This seems to have been subsequent to the 22nd of his reign; but how long after we cannot tell. There is a record in the annals of Assyria to the effect that "Minase" (Manasseh) was defeated, and sought concealment in a thicket where he was found by some Assyrian captains, and taken to Babylon as their prisoner. In 2 Chronicles xxxiii. we read that "the captains of the host of the King of Assyria took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." He there seems to have repented of his great wickedness, and in answer to his prayer, was restored to his throne, 3312½ to 3313½ was Jubilee Year.  |

| <i>Chap. Verse</i> | <i>Year.</i>       | <i>Notes.</i>   |
|--------------------|--------------------|---|
| xxi. 19            | 3363 $\frac{1}{2}$ | Amon began to reign in Jerusalem. A short reign of two years.   |
|                    |                    | 3363 $\frac{1}{2}$ was Jubilee year.  |
| 23                 | 3365 $\frac{1}{2}$ | Amon was slain by his servants.   |
| xxii. 1            | 3365 $\frac{1}{2}$ | Josiah, who was probably a grandson of Manasseh, ascended the throne in Jerusalem when he was only 8 years old. He reigned 31 years, and showed great zeal in the service of God.   |
| 3                  | 3380 $\frac{1}{2}$ | His care of the temple. In the course of the repairs, Hilkiah, the high priest, found the book of the law—the five books of Moses. The proper place for this book was on the side of the ark of the covenant, but it had probably been taken out and hid in the time of Manasseh's desecration of the temple, lest it should be destroyed. How remarkable it is that the providence of God has watched over his Holy Word. As historians we have also cause to rejoice in the preservation of the Scriptures, because without them we should not have known the history of the world from Creation. No less cause of satisfaction ought to be felt by astronomers, for without the Bible we should have had no means for obtaining a line of astronomical time for the eclipses. Nor should we have been able to construct a date-repeating cycle of eclipses. This cycle cannot be made without starting with creation year. |
| xxiii. 1           | 3380 $\frac{1}{2}$ | Josiah causes the Book to be read.  |
| 21                 | 33 81              | The great passover of Josiah.   |
| 29                 | 3395               | This was Pharaoh Necho, who began to reign in Egypt in 3388. In Egyptian history we read that "Necho in a campaign against the Assyrians, was attacked at Megeddo by the King of Judah." In this contest Josiah was slain.  |
| 31                 | 3395 $\frac{1}{2}$ | Jehoahaz began to reign over Judah. This name must not be confounded with Jehoahaz King of Israel. This King of Judah was deposed by Pharaoh Necho, who made his son king, changing the name from Eliakim to Jehoiakim. For this Jehoiakim agreed to pay an annual tax to Necho. The reign of Jehoahaz was only three months.   |
| 36                 | 3395 $\frac{1}{2}$ | Jehoiakim thus began to reign in Jerusalem at the beginning of the sacred year 3395 $\frac{1}{2}$ . We must now be very precise in our observations of the chronology, because it determines the End of the Gentile Times in 1898 $\frac{1}{4}$ .   |
|                    | 3395 $\frac{1}{2}$ | The chronology is that Jehoiakim reigned 11 years. He began to reign, table z, and the land was put to tribute, verse 33.   |
|                    | 3396               |   |
|                    | 3397               |   |
|                    | 3398               |   |
|                    | 3399               | This was first of Nebuchadnezzar, end of year.  |
|                    | 3400               | Became tributary to Nebuchadnezzar.   |
|                    | 3401               |   |
|                    | 3402               | End of the three years. See xxiv. 1. Jehoiakim rebelled.  |



Chap. Verse Year.

Notes.

|       |   |                    |  |
|-------|---|--------------------|--|
|       |   | 3403               |  |
|       |   | 3405               |  |
|       |   | 3406 $\frac{1}{2}$ | Table <i>d</i> of the solar cycle.   |
|       |   |                    | Jehoiakim died; these years being the 11 of his reign. He seems to have come to some violent end, according to the prophecies in Jeremiah (xxii. 19, and xxxvi. 30), which were doubtless fulfilled.   |
|       |   |                    | The 3398 was when Daniel was taken captive. See Dan. i. 1, "in the third year of reign of Jehoiakim."  |
| xxiv. | 1 | 3399               | As shown above, Nebuchadnezzar, in the beginning of his reign in Babylon, came up against Jerusalem, and Jehoiakim became his servant three years. This was at the end of 3398, a year which is well identified because Daniel, who was taken captive at the same time, was ordered to be fed on the meat of Nebuchadnezzar during the intercalary days at the end of three years. It thus follows that the ensuing three years were those here in the margin, and Daniel's diet only one month.   |
|       |   | 3400               |  |
|       |   | 3401               |  |
|       |   |                    | 3412 $\frac{1}{2}$ to 3413 $\frac{1}{2}$ was Jubilee Year.   |
| xxiv. | 2 | 3402               | Jehoiakim harrassed by bands of the Chaldees, Syrians, Moabites, and Ammon.  |
|       |   | 3403               |  |
|       | 6 | 3406 $\frac{1}{2}$ | Jehoiakim died.  |
|       | 8 | 3406 $\frac{1}{2}$ | Jehoiachin (also called Jeconiah), his son, began to reign but was only three months on the throne when he was taken to Babylon by the servants of Nebuchadnezzar. The conqueror not only pillaged the temple and the palace, but carried away the best portion of the people.   |
| II    |   | 3406 $\frac{1}{2}$ | In proof of this being 3406 $\frac{1}{2}$ , turn to 2 Chron. xxxvi. 10, where it is recorded that "when the (sacred) year was expired," which was in the middle of the A.M. year, the youthful Jehoiachin was taken as a captive to Babylon. It is table <i>e</i> of the solar cycle.  |
|       |   |                    | JEWISH TIMES BEGIN.  |
| 16    |   | 3406 $\frac{1}{2}$ | The exceeding great importance of this date of the captivity, 3406 $\frac{1}{2}$ , is that it is the commencement of the Jewish times of 2520 years, namely, "seven times" 360, which thus end in 5926 $\frac{1}{2}$ (our 1928 $\frac{1}{2}$ ). The further importance is, that the Gentile times began 30 years earlier, namely, when the new empire of Babylon commenced after the conquest of Assyria. We thus get 3376 $\frac{1}{2}$ for the beginning of the Gentile times, as stated by the prophet Ezekiel (See Ezekiel i. 1), who dates all his years from the Jewish captivity in 3406 $\frac{1}{2}$ .  |
|       |   |                    | The reader will now see why I have been so particular with the chronology. He may also notice 3376 $\frac{1}{2}$ , beginning of Gentile times, and the end, 5896 $\frac{1}{2}$ , are the same year of the solar cycle table <i>e</i> ; that the beginning of the Jewish times 3406 $\frac{1}{2}$ , and their end 5926 $\frac{1}{2}$ , are also table <i>e</i> of the solar cycle; that 4036 $\frac{1}{2}$ , when the Mahomedans took possession of Jerusalem, and began to tread it down, and the end of 1260 years, are also table <i>e</i> ; so that by the precise measurement of 360 years, which is a cycle itself of 24 times 15 of the solar cycle, the years end where they begin, just as a clock |

| <i>Chap. Verse</i> | <i>Year.</i>       | <i>Notes.</i>   |
|--------------------|--------------------|---|
| xxiv. 17           | 3406 $\frac{1}{2}$ | ends the day where it began. This is the meaning of these important prophecies.<br>Zedekiah is made King in Jerusalem, and reigned in 11 years, actually 10 $\frac{1}{2}$ . He revolted against the Babylonian yoke, putting his trust in Pharaoh Hophra. On hearing of this Nebuchadnezzar invaded Judea, coming with a large army against Jerusalem, on seeing which the Egyptians retired. 3413 $\frac{1}{2}$ was 18th Jubilee.  |
| xxv. 1             | 3415               | The 9th year and 10th day of the 10th month (4th civil) was Sunday, day after the Sabbath. The Sabbath days of this month were on the 2nd, 9th, 16th and 23rd. The siege began on the 10th. N.B. The sacred order of the month turns into the next year, otherwise the 9th year would be 3414. Or, again, as Zedekiah began with the commencement of the sacred year in 3406 $\frac{1}{2}$ , his 9th year does not end till 3415 $\frac{1}{2}$ , table <i>n</i> . It is thus plain that Nebuchadnezzar began his siege of Jerusalem on Sunday, the 10th of the 4th civil month, 3415. See Ancient Hebrew Solar Cycle.   |
| 3                  | 3416 $\frac{1}{2}$ | The city was besieged unto the 11th year of King Zedekiah. His 10th ended in the middle of the year.  |
| xxv. 3             | 3416 $\frac{3}{4}$ | On the 9th day (Friday) of the 4th sacred month, the famine prevailed, so that there was no bread for the people. The city was broken up, and the men of war fled by night by way of the king's garden. But the Chaldeans were surrounding the city, and they pursued after King Zedekiah, overtaking him in the plains of Jericho. He was then brought to Riblah, where judgment was given against him. His two sons were slain in his presence, and then, after his eyes were taken out, he was taken to Babylon, and the apparently contradictory prophecies of Jeremiah and Ezekiel were strictly fulfilled. The latter states, "I will bring him to Babylon, yet he shall not see it."<br>Thus the Kingdom of the Jews was utterly ended. It is a singular fact that the second temple was destroyed by the Romans in 4069, on the same date as the temple of Solomon was burnt by the army of Nebuchadnezzar. |
| xxv. 25            | 3417               | The 7th sacred month here referred to was the 1st civil month, about the time of the autumnal equinox.  |
| 27                 | 3443 $\frac{1}{2}$ | The 27th day of the 12th sacred month in this year was Saturday. The date is something like a prophecy, as the following will show:<br><div style="margin-left: 40px;"> 2443<math>\frac{1}{2}</math><br/> 2442<math>\frac{1}{2}</math> </div> solar years are 2520 years of 360 days each.  |
|                    |                    | 5926 End of Jewish times, and beginning of millennium.  |

END OF SECOND BOOK OF KINGS.

## Jubilee Years.

THERE could be no year or event from which to reckon the jubilee year until the Israelites had obtained possession of the land. Joshua began the conquest of Canaan in 2553 $\frac{1}{2}$ , and completed the work in rather over seven years. Hence the land, which was divided in 2562 $\frac{1}{2}$  (Sabbatic year), was in the possession of the people in 2563, the first Jubilee year. Therefore 2563 $\frac{1}{2}$  is the period from which the Jubilees were calculated, namely, every fiftieth year. The Sabbatic year began probably with the civil year in autumn, and the jubilee with the sacred Year about March.

The instruction to observe the "fiftieth year" as a Jubilee is given in Leviticus xxv. 9. The Sabbatic year was a movable 7th on the solar cycle, but the Jubilee was a 2nd, 7th or 12th one. It thus occurred that every 350th year, or seventh Jubilee, fell on the same year as the Sabbatic. See examples of this rotation in the enumerated reigns of the Kings of Judah on the skeleton solar cycle, page 76.

It may here be admitted that there is considerable diversity of opinion as to whether the ceremony of commencing Jubilee years was at the beginning (September) or the middle (March) of the civil year.

|    |                          |  |
|----|--------------------------|--|
|    | 2513 $\frac{1}{2}$<br>50 | The Exodus.  |
| 1  | 2563 $\frac{1}{2}$       | First Jubilee, Joshua xxii.  |
| 2  | 2613 $\frac{1}{2}$       |  |
| 3  | 2663 $\frac{1}{2}$       | Judges iii. 30.  |
| 4  | 2713 $\frac{1}{2}$       |  |
| 5  | 2763 $\frac{1}{2}$       | Judges v. 1. (3762).   |
| 6  | 2813 $\frac{1}{2}$       | Judges x. 1. (2812).   |
| 7  | 2863 $\frac{1}{2}$       | Ruth iv. 1.  |
| 8  | 2913 $\frac{1}{2}$       | 1 Sam. xiii. 1-2. Saul's reign.  |
| 9  | 2963 $\frac{1}{2}$       | 2 Sam. vi. 12 ; 1 Chron. xvi. 7 ; Psal'm 105.  |
| 10 | 3013 $\frac{1}{2}$       | 1 Kings x. 1 ; 2 Chron. ix. 1.   |
| 11 | 3063 $\frac{1}{2}$       | The 14th of Asa King in Jerusalem.   |
| 12 | 3113 $\frac{1}{2}$       | 2 Kings viii. 1.   |
| 13 | 3163 $\frac{1}{2}$       | 38th of Joash, King of Judah.  |
| 14 | 3213 $\frac{1}{2}$       | 19th Uzziah. Sabbatic fell on same year.   |
| 15 | 3263 $\frac{1}{2}$       | Hosea viii. 1 ; Micha iv. 1.   |
| 16 | 3313 $\frac{1}{2}$       | Isaiah lxi. 1.   |
| 17 | 3363 $\frac{1}{2}$       | 2 Kings xxi. 19.   |
| 18 | 3413 $\frac{1}{2}$       | Jere. xxx. 1 ; Ezekiel xx. 1 ; Daniel's time.  |
| 19 | 3463 $\frac{1}{2}$       | The 57th year of Captivity in Babylon.   |
| 20 | 3513 $\frac{1}{2}$       | Before Ezra vii.   |
| 21 | 3563 $\frac{1}{2}$       | 3569 was Nehemiah xiii. 6.   |
| 22 | 3613 $\frac{1}{2}$       | About the time of Malachi, the prophet.  |
| 23 | 3663 $\frac{1}{2}$       | In time of Alexander the Great.  |
| 24 | 3713 $\frac{1}{2}$       | At this time Palestine was annexed to Egypt.   |
| 25 | 3763 $\frac{1}{2}$       |  |
| 26 | 3813 $\frac{1}{2}$       | Period of 1 Maccabees.   |
| 27 | 3863 $\frac{1}{2}$       | Period of 2 Maccabees.   |
| 28 | 3913 $\frac{1}{2}$       | Hyrcannus II. high priest.   |
| 29 | 3963 $\frac{1}{2}$       | Herod the Great made King in Jerusalem.  |
| 30 | 4013 $\frac{1}{2}$       | Our Lord was 17.   |
| 31 | 4063 $\frac{1}{2}$       | St. Paul beheaded this year by Nero.<br>Jerusalem was destroyed by the Romans in 4069 $\frac{1}{2}$ . No more Jubilee years. |

## THE FOUR HUNDRED AND EIGHTY YEARS.

The following proves that Scripture is correct in stating that there were 480 years after leaving Egypt to the foundation of the temple 1 Kings vi. 1:—

*b* 2083½ Sojourn began.  
430

*L* 2513½ The Exodus.  
480 1 Kings vi. 1.

*L* 2993½ Foundation of  
temple.

These two periods are consecutive, and are unexampled in any other book for their length of 910 years.

*b* 2083½  
430

*L* 2513½  
39

*f* 2552½ Moses' conquest.  
300 Judges xi 26.

*f* 2852 Jephthah.  
58

*d* 2910 Saul began.  
40

*n* 2950 David began.  
40

*i* 2990 Solomon began.  
3

*L* 2993½ Foundation of  
temple.

We have the 480 years in both columns, when the preceding 430 years (which are the sojourn before the exodus), are cut off.

It is important to give the italic letters of the solar cycle. They show that the events mentioned are consecutive, and that nothing can be added or taken away.

The year 2513 (exodus), in both columns, is table *L*. So also is 2,993½ at the bottom of the two columns. This plain proof is because a solar cycle of 15 years brings the same year round again in 120 years, and four times 120 are 480. The meaning of the words in 1 Kings vi. 1, is that the foundation of the temple was laid in the same year on the solar cycle as that in which the exodus occurred. The Hebrews in all generations would understand this. It is also an absolute proof that the exodus was 2513½.

Again, as already intimated, the uniformity of the consecutive Sabbatic Years in their relative position to Jubilee years, demonstrates that the line of time is unbroken. Hence the entire collapse of the supposition, raised by some men, that the 480 years are "symbolic," or that in any part of Scripture history a single year can be added or removed. It must also be borne in mind (if we do not work years by planetary motion) that a Sabbatic Year can only be one which divides by 7 without a remainder.

## First Book of Chronicles.

THE first nine chapters comprise records of the posterity of the patriarchs, but as grandchildren, and even those still more remote, are all called sons of the same sires, the later tables of genealogies are not serviceable as chronological history. It will, however, be useful to give a compilation of those lines of posterity which possess superior interest.

There is certainly more importance in the tables of posterity than may at first be supposed, because genealogy itself forms an important part of history. Every century has its living oracles, so that if we know the names of men who lived therein, we know each century. Who is there in our own country who would not feel interested in tracing his ancestry back for several centuries? We have the history of the Hebrew race by its genealogies, apart from other means, for it is said "All Israel were reckoned by genealogies," 2 Chron. ix. 1.

Much investigation has been made respecting the years of the births of the persons mentioned, and some of these years should be regarded as approximate. The chapters and verses are annexed in the usual form for reference.

### HISTORY BY GENEALOGIES.

|            |     | From 1 Chron. i. |      |         |      |
|------------|-----|------------------|------|---------|------|
| Adam       | 0   | Noah             | 1056 | Terah   | 1878 |
| When       | 130 | When             | 500  | When    | 130  |
| Seth       | 130 | Shem             | 1556 | Abraham | 2008 |
|            | 105 |                  | 102  |         | 100  |
| Enos       | 235 | Arphaxed         | 1658 | Isaac   | 2108 |
|            | 90  |                  | 35   |         | 60   |
| Cainan     | 325 | Sala             | 1693 | Jacob   | 2168 |
|            | 70  |                  | 30   |         | 80   |
| Mahalaleel | 395 | Eber             | 1723 | Levi    | 2248 |
|            | 65  |                  | 34   |         | 44   |
| Jared      | 460 | Peleg            | 1757 | Kohath  | 2292 |
|            | 162 |                  | 30   |         | 65   |
| Enoch      | 622 | Reu              | 1787 | Amram   | 2357 |
|            | 65  |                  | 32   |         | 76   |
| Methuselah | 687 | Serug            | 1819 | Moses   | 2433 |
|            | 187 |                  | 30   |         |      |
| Lamech     | 874 | Nahor            | 1849 |         |      |
|            | 182 |                  | 29   |         |      |

The ages of the above, when their first son was born, are obtained from Scripture. It is a simple line of time, but it is found to be perfectly astronomical, otherwise the eclipses, which come down in regular succession from Creation to the present time, could not take place at the dates when we see them. The age of Abraham must be obtained from passages of Scripture where it is given. He was not the oldest of the three sons mentioned in Gen. xi. 27. His age is given in Gen. xii. 4, and xxi. 5.



Chap. Verse      Year.

Notes.

## POSTERITY OF NOAH.

|    |    |      |   |
|----|----|------|---|
| i. | 5  | 1554 | Japheth's sons: Gomer (1659), Magog, Madai, Javan, Tubal, Meshech, Tiras.   |
|    | 6  | 1689 | Gomer's sons: Ashchenez (1689), Rephath, Torgarmah.   |
|    | 7  | 1685 | Javan's sons: Elishab (1685), Tarshish, Kittim, Don-danim.  |
|    | 8  | 1661 | Ham's sons: Cush (1661), Mizraim, Phut, Canaan.   |
|    | 9  | 1691 | Cush's sons: Seba (1691), Havilah, Sabata, Raamah Sabtecha, Nimrod, connected with Babylon.   |
|    |    |      | Raamah's sons: Sheba, Dedan.  |
|    |    |      | By the discovery of tablets containing the names of the Kings of Babylon, we find that the Kingdom began in 1722. This is confirmed by the records of eclipses shown to Alexander the Great by the priests of Babylon in 3672, namely, "records for 1903 years," which would begin about 1770.            |
|    | 11 | 1693 | Mizraim's sons: Ludim (1693), Anamin, Lehabin, Naptuhim, Parthrusim, Casluhim, Caphthorim. The ancient name of Egypt was Mizraim. See Gen. 1. 11. It is confirmatory of these names that Egypt and the surrounding countries should bear them, and that these countries should be contiguous to this day. |
|    | 13 | 1698 | Canaan's sons: Zidon (1698), Heth, Jebusite, Amorite, Gergashite, Hivite, Arkite, Sinite, &c.   |
|    |    |      | The records of the Book of Joshua iii. show how all the countries called after these names were near together.  |
|    | 17 | 1658 | Sons of Shem: Elam (1659), Asshur, Arphaxed (1658, Gen. xi. 10), Lud, Aram, Uz (1670), Hul, Gether, Meshech.  |
| i. | 18 | 1693 | Arphaxad's sons: Sala (1693, Gen. xi. 12), Eber (1723, Gen. xi. 14), Peleg (1757, Gen. xi. 16), Joktan.   |
|    | 20 | 1790 | Joktan's sons: Almodad (1790), Shelepp, Hazarmaveth, Jerah, Hadoran, Uzal (Gen. x. 26), Diklah, Ebal, Abimael, Sheba, Ophir, Havilah, Jobab.  |
|    |    |      | Cities in Arabia, south, were called after these men.   |
|    |    |      | There is a line of chronology of South Arabia starting with Joktan, and giving the name of the Queen of Sheba as Belkis, who was on the throne in 2994 to 3040.   |
|    | 24 |      | A recapitulation to show the connection of previous history with what follows. Ishmael being a son of Abraham.  |
| i. | 28 | 2094 | Ishmael's sons: Nabaloth (2123), Ke'ar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, Kedemah.   |
|    | 32 | 2151 | Abraham's sons by Keturah: Zimran (2151), Jokshan, Medan, Midian, Ishbak, Shuah.  |
|    | 34 | 2108 | Abraham's sons by Sarah: Isaac (2108), Esau (grandson 2168), Jacob (2168, grandson).  |
|    | 35 | 2247 | Esau's sons: Eliphaz (2247), Reuel (2244), Jeush, Jaalam, Korah.  |
|    | 36 | 2270 | Eliphaz's sons: Teman (2270), Omar, Zephi, Gatam, Kenaz, Timna, Amalek.   |
|    | 37 | 2274 | Reuel's sons (See 35): Nahath, Zerah, Shammah, Mizzah.  |

| <i>Chap. Verse</i>  | <i>Year.</i> | <i>Notes.</i>   |
|---|--------------|---|
| 38  | 2264         | Seir's sons (See Gen. xxxvi. 20) : Lotan, Shobal, Zibeon, Anah, Dishon, Ezar, Dishan.   |
| 39  | 2293         | Lotan's sons : Hori, Homan.   |
| 40  | 2294         | Shobal's sons : Alian, Manahath, Ebal, Shephi, Onam.  |
|   | 2295         | Zibeon's sons : Aiah and Anah.  |
| 41  | 2298         | Anah's sons : Dishon, Amram, Eshban, Ithran, Cheran.  |
| i. 42   | 2300         | Ezar's sons (verse 38) : Bilhan, Zowan, Jakan.  |
|   | 2302         | Dishan's sons : Uz and Aran.  |
| 43  | 2328         | Kings (Chiefs) and Dukes of Edom (Esau). The two lists are also found in Gen. xxxvi. : Bela (about 2330), Jobab, Husham, Hadad (son of Bedad), Shamlah, Shaul, Baal-hanan, Hadad. Of these names, we read of a Jobab in verse 43 as a son of Joktan ; Hadan is mentioned in verse 28 as a son of Ishmael. |
| 50  |              |   |
| 51  | 2508         | The Dukes of Edom were : Timnah (about 2508), Aliah, (or Alva), Jethoth, Aholibamah, Elah, Pinon, Kenaz (see 36), Teman, Mibzar, Magdiel, Iram.   |
| THE SONS OF JACOB (ISRAEL).   |              |   |
| ii. 1   | 2246         | Reuben, Gen. xxix. 32   |
|   | 2247         | Simeon, Gen. xxix. 33   |
|   | 2248         | Levi, Gen. xxix. 34   |
|   | 2249         | Judah, Gen. xxix. 35  |
| 2   | 2256         | Dan, Gen. xxx. 6  |
|   | 2257         | Naphtali, Gen. xxx. 8   |
|   | 2256         | Gad, Gen. xxx. 11   |
|   | 2257         | Asher, Gen. xxx. 13.  |
|   | 2257         | Issachar, Gen. xxx. 18.   |
|   | 2258         | Zebulun, Gen. xxx. 20   |
|   | 2259         | Dinah (daughter) Gen. xxx. 21.  |
|   | 2259         | Joseph, Gen. xxx. 24.   |
|   | 2274         | Benjamin, Gen. xxxv. 18   |
| It must be remembered that Jacob arrived at Laban's house at the end of 2243, and was a guest during the intercalary days at the end of that year (Gen. xxix. 14) a week afterwards he was married to Leah, namely, at the end of the first week of 2244 ; but could not have Rachel till he had served the seven years for Leah. In the meantime children were born unto him by Leah. Then when the first seven years were expired, he received Rachel for his wife in the first week of 2251, and his seven years of service for her were finished in the end of 2257. Thus 2244 and 14 are 2258. These explanations are made to show how Levi was born in 2248, namely, during the first seven years, because the year of his birth is important in the record of the lives of the High Priests. |              |   |
| THE POSTERITY OF REUBEN.  |              |   |
| v. 1  | 2246         | Reuben was the first son of Jacob, and was born in 2246,  |
| 3   | 2276         | His sons would begin about 2276, and were Hanoch, Pallu, Hezron, Carmi, Joel, Shemaiah, Gog, Shimei, Michah, Reaia, Baal, Beerah, in regular descent from father to son.  |
| 4   |              |   |
| 6   | 3265         | Beerah, the last named, was carried away as a captive by Tiglath-pileser, the Assyrian King, to Nineveh, in 3265. See the note to 2 Kings xv. 29.   |
| POSTERITY OF SIMEON.  |              |   |
| 24  | 2247         | Simeon was the second son of Jacob, and was born in 2247.   |

| <i>Chap. Verse</i> | <i>Year.</i> | <i>Notes.</i>  |
|--------------------|--------------|--|
|                    | 2275         | The pedigree of sons or descendants of Simeon began in 2275, beginning with Nemuel, Jamin, Jarib, Zerah, and Shaul. The description given is a general outline following on with Shallum, Mibsam, Mishma. Hamuel, in the line of descent to the time of David, 2950, and Hezekiah, 3279.   |
|                    | 2310         | Shallum was son of Shaul.  |
|                    | 2340         | Mibsam was son of Shallum.   |
|                    | 2370         | Mishma was son of Mibsam.  |
|                    | 2388         | Hamuel was son of Mishma.  |
|                    | 2312         | Zacchur was son of Hamuel.   |
|                    | 2332         | Shimei was son of Zacchur.   |
|                    |              | Shimei had 16 sons, but not mentioned.   |
|                    |              | N.B.—There were three Zerah's. One was a brother of Pharez.  |
|                    |              | POSTERITY OF LEVI.   |
| vi. 1              | 2248         | Levi was the third son of Jacob, and was born in 2248. Moses and Aaron were sons of Levi. This list of High Priests is given in page 113.  |
|                    |              | We have a line of men from Adam to Moses of 2553 years by the enumeration of father and son, and by starting with the priesthood of Aaron, the brother of Moses, in 2513, the exodus year, we continue the line down to Jesus Christ, and thus show by the recorded births and lives of men that the 3996 years from Creation to the birth of our Lord, are historical. The first part of the sons of Levi comprised the Priests. The second part is a more detailed line. |
| vi. 3              | 2514         | Verses 3 to 15 inclusive give the High Priests for which see first part of the Sons of Levi. Page 113.   |
| 16                 | 2248         | Sons of Levi, the third son of Jacob. Levi was born in 2248, when Jacob was 80. His sons were :  |
|                    | 2290         | Gershon.   |
|                    | 2292         | Kohath, born 2292, when Levi was 44.   |
|                    | 2295         | Merari.  |
| 17                 | 2320         | Sons of Gershon were : Libni, Jahath, Shimei, Joah, Iddo, Zera, Jeaterai.  |
| 18                 | 2357         | Sons of Kohath were : Amram, born 2357, when Kohath was 65 ; Izhar, Hebron, Uzziel.  |
| 19                 | 2325         | Sons of Merari were : Mahali, Mushi.   |
|                    |              | Sons of Amram were (probably by a second wife), Exod. vi. 20 :   |
|                    | 2431         | Aaron born when Amran was 74.  |
|                    | 2433         | Moses born when Amran was 76. See note page 31.  |
|                    |              | Sons of Izhar were (Exod. vi. 21) : Korah, Nepheg, Zithri.   |
|                    |              | THE POSTERITY OF JUDAH.  |
| iv. 1              | 2295         | The grandsons of Judah (4th son of Jacob), by Pharez, his son, were Hezron, Carmi, and great-grandsons were Hur, Shobal. This Carmi was also called Chelubai and Caleb I. Hezron was born in 2355, and Carmi in 2424.  |
| 2                  | 2542         | Shobal's son was Reaiah (or Haroch) born about 2542.   |

| <i>Chap. Verse</i>     | <i>Year.</i> | <i>Notes.</i>   |
|------------------------|--------------|---|
|                        | 2567         | Reaiah begat Jahath.  |
|                        | 2592         | Jahath begat Ahumai and Lahad.  |
| 3                      |              | Others enumerated.  |
|                        | 2445         | Ashur was the last son of Hezron, a great-grandson of Judah (ii. 24). He begat Tekoa.   |
| 9                      | 2500         | Jabez of this branch was more honourable than his brethren, and flourished about 2500.  |
| 11                     | 2500         | Chelub brother of Shuah.  |
| 13                     |              | Sons of Kenaz enumerated.   |
| 15                     | 2474         | Sons of Caleb, the spy, whose father was Jephunneh. Caleb was born in 2474. The sons enumerated would be born about 2500 and later.   |
| 17                     | 2506         | Sons of Ezra, the priest and scribe. Ezra was born about 3461, and went up to Jerusalem from Babylon in 3543, when about 80 years of age. Jether, his son, might be born in 3506. Shelah is also mentioned as a son of Judah. |
| POSTERITY OF DAN.      |              |   |
|                        | 2256         | Dan. See Genesis xlv. 23. Judges xviii. 30, 31.   |
|                        |              | Hushim  |
| POSTERITY OF NAPHTALI. |              |   |
| vii. 13                | 2257         | Naphtali was the 6th son of Jacob, and was born in 2257. His sons were Jahziel, Guni, Jezer, Shallum, Bilhah.   |
| POSTERITY OF GAD.      |              |   |
| v. 11                  | 2256         | Gad was the 7th son of Jacob, and was born in 2256.   |
|                        | 2281         | His sons would begin about 2281, when Joel is mentioned as the chief, and Shapham the next.   |
| POSTERITY OF ASHER.    |              |   |
| vii. 30                | 2257         | Asher was the eighth son of Jacob, and was born in 2257. His sons were: Imnah, Isuah, Ishuai, Beriah.   |
| 31                     | 2289         | Sons of Beriah: Heber, Malchiel.  |
| 32                     | 2307         | Sons of Heber: Japhlet, Shomer, Hotham.   |
| 33                     | 2337         | Sons of Japhlet: Pasuch, Bimhal, Ashvath.   |
| 34                     | 2360         | Sons of Shomer: Ahi, Rohgah, Jehubbah, Aram.  |
| 35                     | 2390         | Sons of Helem: Zophah, Imna, Shelesh, Amal.   |
| 36                     | 2430         | Sons of Zophah: Suah, Harnepher, Shual, Bera, Imrah, Bazer, Hod, Shamma, Ithran.  |
| 38                     | 2445         | Sons of Jether: Jephunneh, Pishpa, Ara.   |
| 39                     | 2487         | Sons of Ulla: Arah, Haniel, Rezla.  |
| POSTERITY OF ISSACHAR. |              |   |
| vii. 1                 | 2257         | Issachar was the 9th son of Jacob. His sons were Tola, Puah, Jashub (Job), and Shimron. For Job see Gen. xlv. 13, also notes on Book of Job.  |
| 2                      |              | Sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, Shemuel.  |
| 3                      |              | Son of Uzzi were Izrahiah.  |
|                        |              | Sons of Izrahiah were Michael, Obadiah, Joel, Ishai.  |
| POSTERITY OF ZEBULUN.  |              |   |
|                        | 2258         | Zebulun was the 10th son of Jacob. His sons were: Sered, Elon, Jahleel. See Gen. xlv. 14; Numb. xxvi. 26.   |

Chap. Verse      Year.

Notes.

## POSTERITY OF JOSEPH.

2259 Joseph was the 11th son of Jacob. His sons were :  
 2310 Manasseh. See Gen. xlviii. 1.  
 2342 Ephraim.

The sons of Manasseh : Ashriel, Machir, 2360, Zelophehad. Sons of Machir : Peresh and Sheresh ; sons were Ulam and Rakem ; Ulam's son was Bedan. Other descendants were Shemedah, Achian, Shechem, Likhi, and Amiam. Gershon, 2410 ; Jether, 2496 ; Jonathan, 2566 (Judges xvii. 7, and xviii. 30).

Ephraim was the second son of Joseph. His sons were : Shuthelah, Bered his son, Tabath his son, Eladah his son, and Tabath, junior, his son, Zabab his son, Shuthelah, junior, his son, Ezer, Elsad. Beriah was another son of Ephraim, born in his old age.

## POSTERITY OF BENJAMIN.

6      2274 Benjamin was the 12th and last son of Jacob. His sons were Bela, Beecher, Jedial. Sons of Bela were : Ezbon, Uzzi, Uzziel. Jerimoth, Iri. Sons of Beecher were : Zemira, Joash, Eliezer, Elivenai, Omri, Jerimoth, Abiah, Anathoth, Alameth. Sons of Jedial were : Bilhan, Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, Ahishahar. Sons of Iri were Huppm and Shuppm. Son of Aher was Hushim.

*We now revert back to the completion of the 12 sons of Jacob, and take up general history.*

|          |      |   |
|----------|------|---|
| viii. 33 |      | Genealogy of Saul and Jonathan.   |
| ix. 1    |      | General review.   |
| x. 1     | 2949 | At end of the year Saul dies.   |
| xi. 1    | 2950 | David made king.  |
| 23       | 2951 | Here we get a demonstration of the length of a cubit.<br>A man of "great stature" is five cubits high. The cubit would be about 20 inches in this case.   |
| xii. 1   | 2949 | The history goes back.  |
| 15       | 2949 | Middle of the natural year, April.  |
| 39       | 2949 | Three day's feast.  |
| xiii. 5  | 2960 | David has the ark brought from Kirjath-jearim. It was first taken as spoil by the Philistines in 2890, on hearing of which, and also the defeat of the Israelites by the Philistines, Eli died, 1 Sam. iv. 15. The ark remained in the possession of the Philistines for 20 years (1 Sam. vii. 2), and was then removed to the house of Abinadab, on the hill where it was kept during 50 years longer, namely, till the date now under observation, 2960 ; so that altogether the ark had been 70 years away. But owing to the death of Uzza for presuming to assist in its preservation, when he thought it likely to fall over, David was over-awed, and dare not bring it up to Jerusalem. It, therefore, remained three months longer on the premises of Obed-edom (xv. 18). Uzza was not of the priesthood. See xv. 13. |



| <i>Chap. Verse</i>       | <i>Year.</i> | <i>Notes.</i>  |
|--------------------------|--------------|--|
| xiv. 1                   | 2960         | David receives materials from Hiram with which to build himself a house.   |
| 15                       | 2961         | The ark is brought from Obed's house to its place in Jerusalem.  |
| 17                       | 2961         | Heman, the son of Joel, son of Samuel, is appointed chief singer. See the line of his genealogy from Aaron, page 114. He seems to have been superior to Asaph and Jeduthan.  |
| xvi. 1                   | 2961         | The ark was placed in the tent which David had prepared for it, and sacrifices and peace offerings were made. The date would be at the beginning of the year. The 70 years' detention began with the first day of 2891. This is the first time we read of 70 years.  |
| xvi. 7                   | 2961         | This is Psalm 105.   |
| 41                       | 2961         | We have here the names generally found at the head of David's psalms, namely, Heman, Jeduthan, and Asaph. The latter is mentioned in verse 37. We have also Zadok, the chief priest in 39th verse. 2963½ was <i>Jubilee Year</i> .   |
| THE EVERLASTING KINGDOM. |              |  |
| xvii. 1                  | 2963         | David's house was now completed, the preparations for which are mentioned in xiv. 1. When sat in his new house in the Jubilee Year, David said to Nathan the Prophet, "Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains." That same night the word of the Lord came unto Nathan commanding him to inform David that God had given him an everlasting kingdom. See verses 10 to 15. |
|                          | 2963         | The line of the continuity was broken off in 3406, the captivity year, but after 2520 years, according to the prophecy in Leviticus xxvi. 28, which is "seven times" 360 years, the everlasting kingdom will be renewed. Thus from Creation to this promise to David was 3963½ years; double it and we reach the end of the Jewish times, 5926½. This will be 1928½ A.D., when we may see Ezekiel's temple.                          |
|                          |              | It was to this year 2963—the establishment of the everlasting kingdom—that St. Paul alludes in Acts xiii. 20, namely, 450 years after the institution of Judges in the exodus year 2513, as stated in the book of Samuel the prophet. 2 Sam. vii. 1. 2963½ was 9th Jubilee year.   |
| xviii. 1                 | 2965         | David subdues the Philistines.   |
| xix. 1                   | 2968         | Death of Nahash, King of Ammon.  |
| xx. 1                    | 2968½        | This was a Sabbatical Year. "After the return of the year" means the new sacred year 2968½. When 2968 is divided by 7 it leaves nothing over. This verse synchronizes with 2 Sam. xi. 1.   |
| 4                        | 2986         | Here we have a gap of about 18 years in the history. The incidents connected with the transgression of David and the rebellion of Absalom his son (which are recorded in 2 Sam. xi. 2, to end of xx.), are not given. The meaning of verse 3 is not that David cut the people  |

Chap. Verse      Year.

Notes.

|          |      |  |
|----------|------|--|
|          |      | with saws, &c., but cut <i>with</i> them. That is, he put them to work with saws and axes, and made them labour in the mines.  |
|          |      | These wars with the Philistines, verses 4, 5, 6, are also recorded in 2 Sam. xxi. 18, &c. The period was 2986 to 2988.   |
| xxi. 1   | 2988 | Early in the year a pestilence was sent by God in punishment of David for numbering the people, though this was probably not the only reason for such a visitation of God's displeasure. In 2 Sam. xxiv. 1 we read of the same pestilence as caused by "the anger of the Lord against Israel," whereby David was allowed to be moved by Satan to number the people. In verse 16 we are told that David lifted up his eyes and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.   |
| xxii. 1  | 2988 | The reign of David was now drawing to a close, and he began to prepare for the building of the House of the Lord which Solomon was to erect. David delivers to his son a charge in respect to this temple.   |
| xxiii. 1 | 2990 | David was old and full of days. He was 70, and towards the end of the sacred year, which was 2990½, he abdicated in favour of his son Solomon. This was table <i>i</i> of the solar cycle. Hence the second sacred month of 2993 is described as the beginning of the 4th year of Solomon when he laid the foundations of the temple, namely, table <i>l</i> .<br>Now one of the things which David did before he died was to make good and complete arrangements for the worship of God in the temple. We have, therefore, in this chapter the three divisions of the sons of Levi, who were priests.<br>The 24 courses of the priests existed in the time when our Lord was born, and as each course was continued for one week, the first beginning with the new year, we find the date of the birth of John the Baptist by the fact that Zacharias, his father, was of the 8th course, as St. Luke says, and was therefore officiating on the 8th Sabbath of the new year. Our glorious Lord was born three months after St. John, so that by these 24 courses of the priests we find the date of the birth of the Great High Priest Jesus Christ. |
| xxiii. 6 | 2990 | <i>The Courses of the Priests.</i><br>The three sons of Levi—namely, 1. Gershon; 2. Kohath, and 3. Merari—were appointed as heads or chiefs.   |

## HIGH PRIESTS FROM AARON.—Sons of Levi.

The sons of Levi were priests, and it is probable that although they could not officiate after being 50 years of age, yet High Priests continued to hold the dignities of the Pontificate till death or cessation from other causes. For this reason, it is not always easy to determine the period when they began. The years assigned to their names may however be regarded as fairly correct.

|                                  |  |     |     |     |     |     |                           |      |
|----------------------------------|--|-----|-----|-----|-----|-----|---------------------------|------|
| Aaron made High Priest.          | Exodus xl. 13.   | ... | ... | ... | ... | ... | ...                       | 2514 |
| Eleazer,                         | Numb. xxxiii. 33, Joshua xvii. 4                           | ... | ... | ... | ... | ... | ...                       | 2552 |
| Phinehaz,                        | Joshua xxiii. 30, Judges xx. 23                            | ... | ... | ... | ... | ... | ...                       | 2563 |
| Abishua                          | 1 Chron. vi. 4   | ... | ... | ... | ... | ... | Period of Book of Judges. | 2613 |
| Bukki                            | do. 5  | ... | ... | ... | ... | ... | do.                       | 2663 |
| Uzzi                             | do.  | ... | ... | ... | ... | ... | do.                       | 2713 |
| Zerahiah                         | do. 6  | ... | ... | ... | ... | ... | do.                       | 2763 |
| Meraioth                         | do. 7  | ... | ... | ... | ... | ... | do.                       | 2813 |
| Amariah I                        | do. 7  | ... | ... | ... | ... | ... | do.                       | 2863 |
| Ahitub I,                        | 1 Sam. xiv. 3; 2 Sam. viii. 17                             | ... | ... | ... | ... | ... | ...                       | 2919 |
| Zadok,                           | made priest by David, 2 Sam. viii. 17                      | ... | ... | ... | ... | ... | ...                       | 2964 |
| Abimaz (married Saul's daughter) | 1 Kings iv. 15; 2 Sam. xv. 27                              | ... | ... | ... | ... | ... | ...                       | 2979 |
| Abiathar,                        | 2 Sam. xv. 27  | ... | ... | ... | ... | ... | ...                       | 2983 |
| Azariah I,                       | priest in Solomon's temple, 1 Kings iv. 2; 1 Chron. vi. 10 | ... | ... | ... | ... | ... | ...                       | 3001 |
| Johanan                          | 1 Chron. vi. 9   | ... | ... | ... | ... | ... | ...                       | 3050 |
| Azariah II                       | do.  | ... | ... | ... | ... | ... | ...                       | 3108 |
| Amariah II,                      | Amos vii. 10; 2 Chron. xxvi. 20                            | ... | ... | ... | ... | ... | ...                       | 3222 |
| Ahitub II,                       | 1 Chron. vi. 11  | ... | ... | ... | ... | ... | ...                       | 3262 |
| Shallum or Meshallum             | 1 Chron. vi. 13; ix. 11                                    | ... | ... | ... | ... | ... | ...                       | 3302 |
| Hilkiah,                         | father of Jeremiah   | do. | ... | ... | ... | ... | ...                       | 3361 |
| Azariah III.                     | 1 Chron. vi. 13; ix. 11; Ezra viii. 3                      | ... | ... | ... | ... | ... | ...                       | 3382 |
| Seraiah,                         | Jer. liii. 24; Neh. x. 2; 1 Chron. vi. 14                  | ... | ... | ... | ... | ... | ...                       | 3422 |
| Jehosadak (went into captivity)  | 1 Chron. vi. 15, brother to Jeshua, Hag. i. 14             | ... | ... | ... | ... | ... | ...                       | 3469 |

## DAVID BRINGS THE ARK TO JERUSALEM.

In 1 Chron. xv. we have the following particulars of the ceremony when king David brought the Ark of the Covenant into Jerusalem in the year 2962, which was about a year before God promised to him an everlasting kingdom. (2 Sam. vii. 2.) All Israel was gathered together to witness the ceremony (1 Chron. xv. 3), and it appears to have occasioned much display.

## THE PROCESSION.

Chenaniah, as Master of Ceremonies.

Three Singers:

Heman, Asaph, and Jeduthan, with brass-cymbals,  
And all their Brethren.

Seven Psalteries:

Zechariah, Benaiah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab,  
And all their Brethren.

Seven Harpists:

Maaseiah, Mathithiah, Eliphelah, Mikneiah, Obed-edom, Jeiel, Azaziah.

DAVID, the King.

Priests:

Zadok and Abiathar and their Brethren.

Seven Trumpeters:

Shebaniah, Jehoshaphat, Nethaneel, Amasai, Zechariah, Benaiah, and Eliezar.

Six Chiefs of Levites, bearing the Ark:

|       |               |           |
|-------|---------------|-----------|
| Uriel | The<br>A R K. | Asaiah    |
| Joel  |               | Shemaiah  |
| Eliel |               | Amminadab |

Two Doorkeepers: Berechiah and Elkanah.

David's Sons as Chief Rulers.

Seraiah the Scribe.

Joab, Commander-in-Chief of the Forces,  
Captains, &c,

## LEVI TO HEMAN THE SINGER.

Years 2248 to 3000.

1 Chronicles, vii. 6, &amp;c.

The following table is an enumeration from father to son, commencing with Levi, the third son of Jacob, who was born in 2248, to Heman who sang in the Temple of Solomon at its dedication in 3,000. The list is unexampled in duration—752 years.

This "Heman, the singer," in common with his brethren, Jeduthun and Asaph, had much to do with the Psalms of David, and as priests and musicians, were prominent in the ceremony of worship. According to 2 Chron. v. 12. they were arrayed in white linen and directed the choir of 130 priests having trumpets, psalteries, cymbals, and harps. They stood at the east end of the altar and at certain interludes Heman took solo parts and sometimes joined in the refrain: "Praise the Lord, for he is good and his mercy endureth for ever."

The list is triple, the first col. is from Levi to Heman, the second down to Asaph, who stood on the right hand (1 Chron. vi. 39), and the third col. are those who stood on the left-hand of Heman, or his predecessors. The years of their birth are approximate.

|                         |             |                   |             |                      |                  |
|-------------------------|-------------|-------------------|-------------|----------------------|------------------|
| 2248 Levi,              | and when 44 | 2248 Levi,        | and when 40 | 2248 Levi,           | and when 30      |
| 2292 Kohath,            | do. 35      | 2288 Gershom      | do. 35      | 2278 Merari,         | do. 50           |
| 2327 Izhar,             | do. 30      | 2323 Jahath,      | do. 26      | 2323 Mushi,          | do. 46           |
| 2357 Korah,             | do. 35      | 2349 Shimei,      | do. 28      | 2374 Mahli,          | do. 60           |
| 2392 Ebiasaph,          | do. 30      | 2377 Zimnah,      | do. 30      | 2434 Shamer,         | do. 68           |
| 2422 Assir,             | do. 35      | 2407 Ethan,       | do. 34      | 2502 Bani,           | do. 55           |
| 2457 Tohath,            | do. 25      | 2441 Adaiah, Iddo | 32          | 2557 Amzi,           | do. 40           |
| 2482 Zephaniah,         | do. 22      | 2473 Zerah, III ‡ | do. 50      | 2697 Hilkiah,        | do. 45           |
| 2504 Azariah,           | do. 30      | 2523 Ethni,       | do. 75      | 2742 Amaziah,        | do. 40           |
| 2534 Joel,              | do. 28      | 2598 Malchiah,    | do. 75      | 2782 Hashabiah,      | do. 33           |
| 2562 Elkanah,           | do. 30      | 2673 Baaseiah,    | do. 75      | 2815 Mulluch,        | do. 30           |
| 2592 Amasai,            | do. 35      | 2748 Michael,     | do. 75      | 2845 Abdi,           | do. 30           |
| 2627 Mahoth,            | do. 35      | 2823 Shimea,      | do. 45      | 2875 Kishi,          | do. 30           |
| 2662 Elkanah,           | do. 35      | 2868 Berachiah,   | do. 42      | 2905 Jeduthan, Ethan | 30               |
| 2697 Zuph,              | do. 34      | 2910 Asaph,       | do. 50      | 2935 Merari,         | do. 40           |
| 2731 Toah,              | do. 30      | 2960 Officiated   |             | 2970 Officiated      |                  |
| 2761 Eliel,             | do. 35      |                   |             |                      |                  |
| 2796 Jeroham,           | do. 30      |                   |             |                      |                  |
| 2827 Elkanah,*          | do. 25      |                   |             |                      |                  |
| 2852 Samuel,            | do. 50      |                   |             |                      |                  |
| 2902 Joel, Vashni       | do. 30      |                   |             | 45                   | Ministered at 50 |
| 2932 Heman, when 30 was |             |                   |             | 3000                 |                  |
| 2962 a singer.†         |             | 3000              |             |                      |                  |

\* This Elkanah was father of Samuel the prophet who was born in 2852.

† See 1 Chron. xv. 17. ‡ Zerah iii. was son of Iddo, 1 Chron. vi. 21.

## THE PRIESTS IN THEIR TWENTY-FOUR COURSES.

In 1 Chron. xxiv. 7. we have the Priests arranged in their 24 courses. Each course officiated a week, Sabbath to Sabbath, and as the first course began with the first Sabbath of the new civil year, the 8th, to which Zacharias belonged (Luke i. 5), would be in service on the 8th Sabbath, which in the year 2995, when the angel of the Lord appeared to Zacharias, was the 24th of the second month. In this way we get the date of the birth of John the Baptist nine months afterwards, and that of Jesus Christ when the Baptist was six months old, namely, in the night between Friday and Saturday, the 25th-26th of the 3rd month, 3996. This would be 25th of our December. The year 3995 had an extra month, table i, for which see the solar cycle.

The names by which the courses are given were—

|             |                  |              |              |              |            |
|-------------|------------------|--------------|--------------|--------------|------------|
| 1 Jehoiarib | 5 Malchijah      | 9 Jeshuah    | 13 Huppah    | 17 Hezir     | 21 Jachin  |
| 2 Jedaiah   | 6 Mijamin        | 10 Shecaniah | 14 Jeshebeab | 18 Aphses    | 22 Gamul   |
| 3 Harim     | 7 Kakkoz         | 11 Eliashib  | 15 Bilgah    | 19 Pethahiah | 23 Deleiah |
| 4 Seorim    | 8 Abijah or Abia | 12 Jakim     | 16 Immer     | 20 Jehezkeel | 24 Maaziah |

We read in 2 Chron. viii. 14 that Solomon appointed the same courses, and that they were continued by Hezekiah and Josiah. But as only four of them returned from the captivity, it is stated in Ezra ii. 36—39, and Nehemiah vii. 39—42 and xii. 1, that the twenty-four courses were subsequently made complete, a fact which is borne out by the statement in Luke i. 5, where we read of Abiah (Abijah) being the 8th.

As the 24 courses began in Tisri, the first civil month of the year, our September, they reached to the half year, passover, about March.

## AN INCIDENT WHILST THE ISRAELITES WERE IN EGYPT.

- 2297 Ephraim, son of Joseph, born 2297 (Gen. xlviii. 5), a youth at Jacob's death, 2315.  
 2319 Was 22 when Shuthelah, Berad. Tahath. and Eladah his sons, were born.  
 2339 Was 42 when Zabad, his grandson was born.  
 2359 Was 62 when Eliad, Ezer, and Shuthelah, sons of Zabad were born.  
 2364 Was 76 when these lads were slain by men of Gath who came down upon Goshen and made a raid on the cattle of Ephraim. See 1 Chron. vii. 21; viii. 13.

## PEDIGREE OF DAVID.

|      |   |
|------|---|
| 2168 | Jacob born, and when 81                             |
| 2249 | Judah born, and when 46                             |
| 2295 | Pharez, when 60                                     |
| 2355 | Hezron, when 65                                     |
| 2420 | Ram, when 36  |
| 2456 | Ammanadib, when 30                                  |
| 2486 | Nashon was 28 in 2514, Numb. i. 7                   |
| 2516 | Unknown, the 40 years in wilderness.                |
| 2551 | Salma, and when 40                                  |
| 2591 | Bethlehem born, and when 30                         |
| 2621 | .....Beth-gaber, &c....., 49 more                   |
| 2670 | Salmon                      2671 Elimelech, Ruth i. |
| 45   | 44  |
| 2715 | Boaz                      2715 Mahlon               |
| 47   | 2722 Chilion his brother                            |
| 2762 | Married Ruth 29                                     |
| 2763 | Obed,                      2751 Naomi in Moab       |
| 47   | 5   |
| 2810 | Unknown                2756 Chilion weds Ruth       |
| 50   | 6   |
| 2860 | Jesse                      2762 Naomi returns       |
| 60   | 2762-3 Jubilee year and                             |
| 2920 | DAVID born              land redeemed.              |

The father of Jesse, of whom David was the 8th child, seems not to be mentioned, but such omissions occur in other pedigrees of Scripture. The factor in the present instance is the jubilee year which occurred on Naomi's return, so that the inheritance obtained a male heir by Ruth's marriage.

## DAVID'S POSTERITY.

|       |                               |
|-------|-------------------------------|
| 2920  | David born 8th child of Jesse |
| 2950  | Amnon born in Hebron          |
| 2951  | Daniel do.                    |
| 2951  | Absalom do.                   |
| 2952  | Adonijah do.                  |
| 2953  | Shephatiah do.                |
| 2956  | Ithrean do.                   |
| 2961  | Shimea born in Jerusalem      |
| 2962  | Shobab do.                    |
| 2965  | Nathan do.                    |
| 2970½ | Solomon do. (the king)        |
| 2973  | Ibhar do.                     |
| 2974  | Elishama do.                  |
| 2980  | Eliphelet do.                 |
| 2981  | Nogah do.                     |
| 2982  | Nepheg do.                    |
| 2984  | Japhia do.                    |
| 2975  | Eliada do.                    |

The years of the births are approximate.

## SOLOMON'S POSTERITY.

The following, his descendants, were Kings in Judah 1 Chron. iii. showing the years when they began to reign.

|       |                             |
|-------|-----------------------------|
| 2990½ | Solomon                     |
| 3030½ | Rehoboham, kingdom divided. |
| 3047½ | Abijah                      |
| 3050½ | Asa                         |
| 3090½ | Jehosaphat                  |
| 3115½ | Joram                       |
| 3120  | Ahaziah                     |

Athaliah, a woman, usurped the throne about 6 years.

|       |   |
|-------|---|
| 3126½ | Joash   |
| 3166½ | Amaziah   |
| 3195½ | Azariah (Uzziah)  |
| 3247½ | Jotham  |
| 3263½ | Ahaz  |
| 3279½ | Hezekiah, his life was lengthened   |
| 3308½ | Manasseh, the longest reign   |
| 3363½ | Amon  |
| 3365½ | Josiah  |
| 3395½ | Jehoahaz (Johanan)  |
| 3395½ | Jehoiakim   |
| 3406½ | Jehoiachin (Jeconiah), captivity year   |
| 3406½ | Zedekiah, when he was reigning in his 11th year, the kingdom was uprooted by Nebuchadnezzar in the latter part of 3416. |

## POSTERITY OF KING JEHOIACHIN.

Zedekiah's sons were slain. Those of Jehoiachin, his predecessor, were:

|       |  |
|-------|--|
| ..... | Assir, Salathiel, Malchiram, Pedaiah, Jeconiah, Hoshama, Nedabiah                        |
| 3430  | Pedaiah's sons, Zerubbabel, Shimel.  |
| 3435  | Zerubbabel's, Meshullam, Hananiah, Hashubah, Obel, Berechiah, Hasadiah and Jushab-besed. |
| 3496  | Hananiah's. Pelatiah, Jesaiah, also Rephaiah, Obadiah, and Shechaniah.                   |
| 3520  | Shemaiah's, not 2 Ch. xvii. 8. Hattush, Igeal, Bariah, Neariah, and Shapat.              |
| 3523  | Neariah's sons, Elioenai, Hezekiah, and Azrikam.   |
| 3536  | Elioenai's sons, Hodaiah, Eliashib, Pelatiah, Akkub, Johanan, Daliah, and Anai.          |

\*\*\* The above Zerubbabel was the prince who went up to Jerusalem in the 1st year of Cyrus, 3468, and was a grandson of king Jehoiachin whom Nebuchadnezzar took in captivity to Babylon, 3406½.



- xxv 8 2990 The 24 lots of Singers were those of Asaph 4, Jeduthan 6, Heman 14.  
 xxvi 1 2990 The Porters. These had the custody of the spoils obtained by war and which were dedicated to the House of the Lord. The 24 lots were Hosah 3, Meshelemiah 7, Obed-edom 8, Shemaiah 6.  
 xxvii 1 2990 The twelve Captains were one for each month.

16 2990 There were also twelve Princes, one over each tribe, namely,

|                          |                      |                      |
|--------------------------|----------------------|----------------------|
| 1 Reubenites, Eliezer    | 5 Judah, Elihu       | 9 Ephraim, Hoshea    |
| 2 Simeonites, Shephathia | 6 Issachar, Omri     | 10 Manassah, Joel    |
| 3 Levites, Hashabiah     | 7 Zebulun, Ishmaiah  | 11 Benjamin, Jaasiel |
| 4 Aaronites, Zadok       | 8 Naphtali, Jerimoth | 12 Dan, Azareel      |

- xxvii 25 2990 The Officials were :

Asmaveth over the King's Treasures.  
 Jehonathan over the Storehouses.  
 Ezri, tilage of the Fields.  
 Shimei over the Vineyards.  
 Zabdi over Wine-cellars.  
 Baal-hanen, Olive Trees.  
 Joash over cellars of oil.  
 Shitrai over Herds in Sharon.

Shapat over Herds in Valleys.  
 Obil over the Camels.  
 Jehdeiah over the Asses.  
 Jahziz over the Flocks.  
 Jonathan, the Counsellor.  
 Ahithophel, the King's Counsellor.  
 Hushai, the King's Companion.  
 Joab, General of the Army.

#### ANCESTRY AND PEDIGREE OF CALEB, THE SPY.

|                |             |                |              |                          |              |
|----------------|-------------|----------------|--------------|--------------------------|--------------|
| 2249 Judah     | 1 Ch. ii. 1 | 2426 Jada      | 1 Ch. ii. 26 | 2494 Elah                | 1 Ch. iv. 15 |
| 2295 Pharez    | do. 4       | 2442 Jether    | do. 32       | ..... Naam               | do.          |
| 2355 Hezron    | do. 5       | 2458 Jephunneh | vii. 38      | 2541 Achsah, daughter of |              |
| 2390 Jerahmeel | do. 9       | 2474 Caleb     | Josh. xiv. 6 | Caleb, married 2562      |              |
| 2408 Onam      | do. 26      | 2492 Iru       | 1 Ch. iv. 15 | (Joshua xv. 17).         |              |

The years when Judah, Pharez, Hezron and Jerahmeel were born can be found in the Bible, but those of Onam to Caleb have to be worked out. We have to meet 2474, when Caleb was born according to his statement in Joshua xiv. 6. The last five or six (exclusive of Achsah) would be brickmakers in Egypt. The oppression began in 2462, which was near the 21st year of the reign of Ramses II.

#### A GREAT ASSEMBLY, 1 Chron. xxviii.

- xxviii 1 2990 David having made all the preceding appointments called an assembly and spoke of Solomon, his son, who, he said, was to build the House of the Lord.  
 xxix 1 2990 The offering of the people.  
 23 2990½ Solomon sat on the throne at the beginning of the sacred year. He was 20 years of age.  
 28 2990¾ David died. He had reigned 40½ years, as he began in Hebron at the commencement of the civil year 2950.

# The Second Book of Chronicles.

Chap. Ver. Year.

Notes.

|      |    |                    |   |
|------|----|--------------------|---|
| i.   | 1  | 2990 $\frac{1}{2}$ | Solomon on the throne.  |
|      | 3  | 2990 $\frac{3}{4}$ | He visits the tabernacle at Gibeon.   |
|      | 7  | 2990 $\frac{3}{4}$ | God appears to Solomon in a dream.  |
|      | 16 | 2990 $\frac{3}{4}$ | Having married Pharaoh's daughter, Pintom III., he maintains friendly relations with Egypt, from whence he procures horses and linen yarn. The price of a horse (verse 17) was 150 shekels, £18 15s., and the chariot £30. A shekel was 2s. 6d.   |
| ii.  | 1  | 2990               | Solomon prepares to build a House for the Lord:—<br>70,000 men to bear burdens.<br>80 000 to hew timber.<br>600 overseers.  |
|      | 3  | 2990               | Hiram, as we see from history, was King of Tyre at this period. Tyre and Sidon were two great cities on the coast of Syria. The inhabitants were formerly Canaanites. Phœnician history states that this Hiram was succeeded by his son Baleastartus, who died after a reign of seven years, namely, in about 3054, and that Phelatus was the last of Hiram's sons. This Phelatus fell by the hand of Ithbaal, the priest of Astarte, and is the Ethbaal mentioned in 1 Kings xvi. 31, as the father of Jezebel, who became the wife of Ahab, King of Israel. All these facts are of good service in the corroboration of Biblical history. A later king was Ashmanasser II., and from an inscription on his tomb it seems that the Sidonians had the same names of the months as the Hebrews. The inscription states that he died in the month Bul, in the 14th of his reign, and that he was the son of Tebnith, king of the Sidonians. Amongst other things we find in the history of Phœnicia is that Elijah prophesied that there would be three years and a half of drought in Israel, which came to pass in the days of Ethbaal, King of Sidon, above-mentioned. |
|      | 13 | 2990               | His name is said to have been Hiram Abif.   |
|      | 17 | 2990               | These 150,000 strangers were the 70,000 and 80,000 referred to in verse 3. The 600 overseers alone were Hebrews. The timber was brought from Tyre to some place opposite Jerusalem—about 90 miles—in flotes down the sea-coast.   |
| iii. | 1  | 2993 $\frac{1}{2}$ | Solomon began to build the temple.<br>In 2992 Eclipse No. 1 was repeated 167th time.  |
|      | 2  | 2993 $\frac{1}{2}$ | The second day of the 2nd sacred month called Zif, was Friday, table <i>l</i> of the solar cycle. It will be seen that the 3rd of the month was Saturday, the Sabbath Day. Solomon having been made king at the commencement of the sacred year, which was the middle of 2990, his fourth year would begin in the middle of 2993, just a month before he laid the foundation of the temple. It must be borne in mind that we are always able to identify any year on the solar cycle by the fact that the first years of the  |

Chap. Ver. Year.

Notes.

|       |    |       |   |
|-------|----|-------|---|
|       |    |       | cycle, as time rolls on, must always begin with a year the last figure of which is alternately 2 or 7. In respect to the date in question, the cycle would begin with 2982; therefore table <i>l</i> , which is the 12th year, must be 2993.  |
|       | 11 |       | These winged cherubims were, doubtless, true representations of those which had been seen by mortal eyes. Gen. iii. 24.   |
| iv.   | 1  | 2996  | The altar of brass, &c.   |
| v.    | 1  | 3000  | The work finished.  |
|       | 3  | 3001  | The seventh month of the sacred year 3000 was the first month of the civil year 3001. The feast on the 15th of this month was that of the tabernacles (Lev. xxiii. 34). The day was Monday, table <i>c</i> .  |
|       | 13 | 3001  | From verse 13 to 14 is a sublime record of the opening of the temple—Earth and Heaven agreed.   |
| vi.   | 1  | 3001  | Solomon blessed the Lord and the people.  |
|       | 12 | 3001  | Solomon's prayer.   |
| vii.  | 1  | 3001  | The fire came down from heaven, and the glory of the Lord filled the House.   |
|       | 9  | 3001  | The 14 days of the 7th sacred month were:   |
|       |    |       | 9 Tuesday   |
|       |    |       | 10 Wednesday  |
|       |    |       | 11 Thursday   |
|       |    |       | 12 Friday   |
|       |    |       | 13 Sabbath  |
|       |    |       | 14 Sunday   |
|       |    |       | 15 Monday   |
|       |    |       | 16 Tuesday  |
|       |    |       | 17 Wednesday  |
|       |    |       | 18 Thursday   |
|       |    |       | 19 Friday   |
|       |    |       | 20 Sabbath  |
|       |    |       | 21 Sunday   |
|       |    |       | 22 Monday   |
|       | 10 |       | 23 Sent the people away on "the 23rd," called the 8th day, after holding a solemn assembly.   |
| vii.  |    |       | It is the feast of tabernacles on the 15th of the 7th month which rules these dates, and as to the days of the week, they are determined by the solar cycle, which is astronomical by being the motions of the moon. In other words, the solar cycle is unalterable, because it is the progressive enumeration of the seven days of the week from Creation, and a register of sun-risings every 24 hours. |
|       |    |       | In 3010, the solar eclipse No. 1 was repeated the 168th time.   |
| viii. | 1  | 3010½ | Up to the end of 20 years of his reign, Solomon had built the temple, his own house, and several palaces and cities.  |
|       | 4  | 3010  | Tadmor, afterwards called Palmyra, the city of palms. The Saracens destroyed it in 744 A.D., and it is now a small village, called Tedmor. The ruins of the ancient buildings, white and dazzling in the sun, excite much admiration when seen from a short distance.   |

Chap. Ver. Year.

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|                      |                    | is confirmed by other records. Mention may also be made here of the "Book of the Acts of Solomon" (1 Kings xi. 41); the "Prophecies of Ahijah" (1 Kings xi. 29); "The Book of the Chronicles of the Kings of Israel" (2 Kings xiv. 28); the "Book of Jasher" (Joshua x. 13), and the "Book of Nathan the Prophet," mentioned in this verse; the "Book of Jehu" (2 Chron. xx. 34).  |
| ix. 31               | 3030               | Solomon died early in this year, aged 60. The latter part of his reign was marked by idolatrous practices into which he fell through the influence of "outlandish women."  |
| THE KINGDOM DIVIDED. |                    |  |
| x. 1                 | 3030 $\frac{1}{2}$ | Rehoboam, the son of Solomon, began to reign over two tribes—Judah and Benjamin. His kingdom is called the "Kingdom of Judah," in distinction to the "Kingdom of Israel," comprising the ten tribes, of which Jeroboam was king. The throne of Judah was in Jerusalem, and that of Israel in Samaria and Tirzah.   |
|                      |                    | The "king's mother" is a title of courtesy, and is not always a relative.  |
| 2                    | 3030 $\frac{1}{2}$ | Jeroboam, who had been a servant of Solomon, after returning from Egypt, whither he had fled from the wrath of Solomon, was soon established on the throne of Israel at Shechem, one of the cities of refuge, and where Abraham erected an altar on his first arrival in Palestine.  |
| xi. 1                | 3030 $\frac{1}{2}$ | After establishing his throne in Jerusalem, Rehoboam put himself at the head of 180,000 men with a view to march against Jeroboam, whom he regarded as an usurper; but his intentions were forbidden by the Word of the Lord, spoken through Shemaiah, a prophet. The Levites, however, and others who had a love of the throne of David and the temple of Solomon, resorted to Jerusalem, and thus strengthened the kingdom of Judah during the first three years (verse 17). |
| xii. 1               | 3031               | Rehoboam, after the three years referred to in xi. 17, forsook the law of the Lord, whereupon he was punished by the coming up from Egypt of Shishak, the king of that country. He is described by Egyptian inscriptions as the first Pharaoh of the 22nd dynasty, who came to the throne in 3029. He may have been instigated to pillage Jerusalem by his recent guest, Jeroboam, who still manifested hostility towards the king of Judah.                                   |
|                      | 3034               | The result of Shishak's coming was: he took away the vast treasures accumulated by Solomon in the temple, and carried off the 200 shields of gold, the value of each of which was 600 shekels. There has probably never been such an enormous pillage as this. A record of the spoil is recorded on the walls of the ruined temple of Ammon, at Thebes, in Egypt.  |
| 13                   |                    | From this verse we obtain the date of Solomon's mar-   |



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| xii.  |    |       | riage with the daughter of Pharaoh. Add 40 to 2990½ and the product is 3030½, when Rehoboam began to reign. His father had been King of Judah these 40 years, and his son must succeed in the 41st year. It does not, however, appear that Rehoboam had lived 41 years, although the year 3990, in which his father married, was a long one, owing to taking up the intercalary days. But notwithstanding this, it would appear that Solomon was married a little before he ascended the throne. As to the name of Rehoboam's mother, Naamah, an Ammonite, not being an Egyptian, daughter of Pharaoh, her father might have married an Ammonite woman, or the name may be derived from the temple of Ammon, at Thebes, the chief city of Egypt; or the mother of Rehoboam might be dead, and thus Naamah would be his stepmother. Sometimes the grandmother is mentioned as the mother of a king (see 1 Kings xv. 10, and margin). |
| xiii. | 1  | 3047½ | In 3046, No. 1 eclipse was repeated the 170th time. Abijah began to reign in Jerusalem—a short reign of three years.  |
| xiv.  | 1  | 3050½ | Asa, his son, made King of Judah.   |
|       |    | 3065  | In 3064, No. 1 eclipse appeared the 171st time. Zerah, the Ethiopian Pharaoh, whose royal name was Osarkon I., came up against Jerusalem with an immense army. Population was very great at this period in Egypt, and Zerah seems to have joined his forces with those of Lower Egypt. He succeeded the Shishak, who pillaged Jerusalem 26 years previously; and, doubtless, had another great plunder before his mind, but Asa was a good king, and "the Lord smote the Ethiopians." They fled, and the troops of Asa pursued them as far as Gerar, that is to say, they were chased out of Palestine. Zerah seems to have fallen according to Egyptian history.   |
| xv.   | 1  | 3065  | Returning from the war, Asa was met by Azariah with an encouraging message from the Lord.   |
|       |    | 10    | 3065¾ The spoil dedicated.  |
| xvi.  | 1  | 3066½ | The meaning is not the 36th year of Asa, but the 36th year from the division of the kingdom in 3030½. Basha, the king of Israel, died in 3075½, and the 36th of Asa was 3086.   |
| xvi.  | 12 | 3089½ | Asa diseased in his feet, latter half of the year which was first half of his 39th year.  |
|       |    | 13    | 3092 Asa died in the first half of this year, which was the last half of his 41st year.   |
| xvii. | 1  | 3090½ | Jehoshaphat began to rule in the 4th of Ahab, king of Israel, whilst his father Asa was diseased in his feet.   |
|       |    | 7     | 3093 In the latter half of his 3rd year. The Nethaneel mentioned in this verse was the son of Jesse, born in 2914, and now about 79 years old. He was David's brother, and born six years before the psalmist (see posterity of Judah, col. ii., in Notes, 1 Chron. ii.). Michaiah, Zechariah, Shemaiah, Shemiramoth are also mentioned in 1 Chron. xv., as taking part in the  |

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|                              |    |       | removal of the ark. (See "The Procession" of the removal in 2962).  |
|                              |    |       | In 3101, Eclipse No. 1 occurred the 173rd time.   |
| xviii.                       | 2  | 3107  | At the end of the intercalary days of this year, table <i>f</i> .   |
|                              | 3  | 3108  | Beginning of the year, table <i>d</i> of solar cycle.   |
|                              | 10 | 3108  | Zedekiah, a descendant of the Chenaanah, who was master of the ceremonies when the ark was removed. (See "The Procession in 2962.") He was probably the 4th or 5th son.   |
|                              | 21 | 3108  | This is a parable of Micaiah, not a fact. Such parables men commonly used as illustrations.   |
| xviii.                       | 34 | 3108  | Death of Ahab in 9th month, after the end of (table <i>f</i> ) 3107. On the cycle it is 3107, and three quarters of another year. It may therefore reckon as 3107½. This part of the reign of the kings of Judah and Israel is very difficult, owing to Jehoshaphat beginning to rule whilst his father was living. |
| xix.                         | 1  | 3108  | Jehoshaphat returns in peace and no doubt, a wiser man. What united his interest with Ahab was the marriage of his son with the daughter of Ahab. This was a source of trouble to Jehoshaphat, and the ruin of his son. (See xxi. 6.)   |
|                              | 11 |       | For Amariah read Azariah II. It is a copyist's error, as will be seen on referring to the list of "High Priests."   |
| xx.                          | 1  | 3108½ | The Moabite children and others came against Jehoshaphat in great multitude.  |
| A VICTORY GAINED BY SINGING. |    |       |   |
|                              | 8  | 3108½ | Jehoshaphat stood in the congregation on the Sabbath Day, <i>Saturday</i> , and offered his prayer for protection. We have a full week enumerated in this chapter. The year was table <i>g</i> .  |
|                              | 14 | 3108½ | Then came the Word of the Lord through Jahaziel, a descendant of Zechariah, a priest-trumpeter when the ark was removed in 2962 (see "The Procession"), the son of Benaiah and grandson of Jeiel, both of whom also were in the Procession.   |
| xx.                          | 16 | 3108½ | To-morrow, <i>Sunday</i> , the 1st day of the week, "Go down against them." "Ye shall not need to fight." The battle was won by singing, whilst the Hebrews stood still.  |
|                              | 20 |       | Having sighted their enemies—namely, the children of Moab and the children of Ammon—the Hebrews rose early on <i>Monday</i> morning. King Jehoshaphat "appointed the singers unto the Lord to praise the beauty of holiness. Whilst they sung, the hosts of the enemy were smitten. Each destroyed the other.       |
|                              | 25 |       | "Three days"— <i>Tuesday</i> , <i>Wednesday</i> , and <i>Thursday</i> —they gathered the spoil.   |
|                              | 26 |       | "Fourth day"— <i>Friday</i> —They blessed the Lord for the victory by singing, and then returned. The seven days of a week were completed, and they were in the "House of the Lord" again on <i>Saturday</i> , the Sabbath day.   |
|                              |    | 3115½ | Jehoshaphat died after reigning 25 years, from 3090½.   |

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|--------|----|--------------------|--|
|        |    |                    | which was about $1\frac{1}{2}$ years before his father, king Asa, died.  |
|        | 37 | 3109               | This is thought to be the Eliezer mentioned in St. Luke's genealogy of our Lord (Luke iii. 29).  |
| xxi.   | 1  | 3115 $\frac{1}{2}$ | Jehoram began to reign as King of Judah, that is, he began to reign alone, for he seems to have shared the throne with his father, so that his eight years count four and a half. We get these facts by inscribing the years reigned on the outline of the solar cycle.  |
|        | 8  | 3118               | The Edomites revolted from the protectorate of Judah.  |
|        | 12 | 3119               | This letter from Elijah was written before the prophet died  |
|        | 19 | 3119               | Jehoram died at the end of the year in the intercalary days, as the original text says, table c. The words, "in process of time," are an invention, the translators having not understood the ancient chronological expression after the end of two years, meaning two full years—when there was a full solar and full lunar terminating together. It is the solar cycle that proves this. The expression is as good as an eclipse for indicating a particular year and month.   |
|        |    |                    | In 3119, No. 1 eclipse was repeated the 174th time, in periods of 18 years and 10 days.  |
| xxii.  | 1  | 3120               | Ahaziah became King of Judah in the beginning of the year. But he only reigned to the end of the year. He was slain by Jehu (verse 9).   |
|        | 10 | 3121               | The mother of Ahaziah, Athaliah, now seized the reins of authority, and ruled as a queen for nearly six years. She was, however, never more than an usurper.   |
| xxiii. | 1  | 3126 $\frac{1}{2}$ | Little Joash, having been preserved from the massacre of the seed royal, mentioned in the 10th verse of the previous chapter, was brought out of his hiding-place into the temple when in his seventh year. Jehoiada the priest seems to have been anxious that the lad should start his reign with the beginning of the sacred year, as had been the case with his predecessors since David became king over all Israel. Notwithstanding the protest of Athaliah, who exclaimed, "Treason!" the priests and people shouted, "God save the king!" and the usurper, the wicked Athaliah, was slain. |
| xxiv.  | 1  | 3126 $\frac{1}{2}$ | Joash began to reign in his seventh year.  |
|        | 4  | 3148 $\frac{1}{2}$ | He renewed the House of the Lord.  |
|        | 15 | 3154               | Death of Jehoiada the priest in his 130th year. He was born in 3024. when Solomon was reigning his 36th year, and had therefore lived under eight crowned heads of the kingdom of Judah, or nine, including the female usurper, Athaliah. He would be in his 5th year when Solomon was buried.   |
|        | 21 | 3164               | The killing of Zechariah is alluded to by our Lord in Matt. xxiii. 35. He was grandson of Jehoiada, his father being Baccariah.  |
|        | 25 | 3166 $\frac{1}{2}$ | Death of king Joash.   |
| xxv.   | 1  | 3166 $\frac{1}{2}$ | Amaziah began to reign in Jerusalem.   |
|        | 17 | 3179               | He provoked Johash, King of Israel, and was overthrown.  |

Chap. Ver. Year.

Notes.

|         |    |       |   |
|---------|----|-------|---|
|         |    |       | Johash died about a year afterwards, but Amaziah lived 15 years after him.  |
|         | 27 | 3195  | Amaziah fled to Lachish in consequence of a conspiracy against him in Jerusalem, but was followed there and slain.  |
| xxvi.   | 1  | 3195½ | Uzziah, his son, made king in Jerusalem.  |
|         | 16 | 3240  | He transgressed by assuming the duties of the priesthood, and became a leper to the end of his life in 3247.  |
| xxvii.  | 1  | 3247½ | Jotham, his son, began to reign in Jerusalem and was 15½ years on the throne, which counts as 16 up to the sacred year.   |
| xxviii. | 1  | 3263½ | Ahaz became King in Jerusalem. He also reigned 15½ years, which counts as 16.   |
|         | 5  | 3265  | He was for his sins delivered into the hands of Rezin, the king of Syria, after which he was smitten by Pekah, the king of Israel. In his distress, which became greater with the continuance of his idolatrous practices, he sought aid from Tiglath-pileser, the king of Assyria, but obtained no help. |
| xxix.   | 1  | 3279½ | Hezekiah made king of Judah. He was a good king and reigned 29 years. On coming to the throne he began to restore the House of the Lord.  |
|         | 17 | 3279½ | On the first day of the first sacred month, which was Sunday, table <i>f</i> , they began to cleanse and sanctify the House of the Lord. On the eighth of the month, Sunday, they repaired the porch, the work lasting till the 16th, Monday.   |
| xxx.    | 1  | 3285½ | As the kingdom of Israel had been overthrown by Sargon and many of the ten tribes taken into captivity at the end of 3284, Hezekiah sent to the Israelites to join in a great celebration of the passover in Jerusalem. Some mocked (ver. 10), but others concurred with the invitation.                  |
|         | 26 | 3285½ | There was great joy in the holy city because Israel had not joined with Judah in the celebration of the passover since the time of Solomon, in whose days the kingdom was not divided.  |
| xxxi.   | 1  | 3285  | The reformation proceeded.  |
| xxxii.  | 1  | 3293  | In the 14th year of Hezekiah (see 2 Kings xviii. 13) Sennacherib, the king of Assyria, came up against Jerusalem. For details see 2 Kings xix.  |
| xxxiii. | 1  | 3308½ | Manasseh succeeded to the throne in Jerusalem and reigned 55 years. See 2 Kings xxi. for events of this reign. There were two jubilee years in the reign of Manasseh, namely, in 3313 and 3363.   |
|         | 21 | 3363½ | Amon began to reign in Jerusalem during two years. He was slain in his own house.   |
| xxxiv.  | 1  | 3365½ | Josiah, when but eight years old, began to reign as king in Jerusalem. Table <i>i</i> .   |
|         | 3  | 3373  | In the eighth year of his reign he began to seek after God.   |
|         |    |       | GENTILE TIMES BEGAN.  |
|         |    | 3376½ | His 12th year began with the commencement of the seven times of the Gentiles. Table <i>a</i> .  |

Chap. Ver. Year.

Notes.

|   |    |       |   |
|---|----|-------|---|
|   |    | 3382½ | His 18th year was from middle of table $\frac{1}{2}$ to middle of $\frac{1}{2}$ , 3383½.  |
|   | 14 | 3382½ | The book of the law of the Lord was found hidden in the Temple. Perhaps it was found rather earlier.  |
| xxxv.                                       | 1  | 3383½ | Josiah's great passover, table $\frac{1}{2}$ , which was same year on the solar cycle as the exodus in 2513.  |
|   | 20 | 3395  | Pharaoh Necho came up against Josiah, who was killed in the battle.   |
| xxxvi.                                      | 1  | 3395¼ | Jehoahaz made king in Jerusalem, but only reigned three months, when Necho took him to Egypt.   |
|   | 5  | 3395½ | Jehoiakim, brother of Jehoahaz, was made king by Pharaoh Necho.   |
|   | 6  | 3398½ | The Babylonians having subdued Egypt, Nebuchadnezzar came up against Jerusalem, shortly after beginning his reign, and placing Jehoiakim under tribute, removed the costly vessels of the house of the Lord. Jehoiakim died in 3406¼.   |
|   | 9  | 3406¼ | Jehoiachin, also called Jaconiah, was made king, but only reigned three months.   |
| THE GREAT CAPTIVITY OF SEVENTY YEARS BEGAN. |    |       |   |
|   | 10 | 3406½ | "When the (sacred) year was expired," which was the middle of the civil year, table $\frac{1}{2}$ , Nebuchadnezzar came up against Jehoiachin and took him a captive to Babylon. This is an important date (given with precision), as it began the Jewish times, namely, 30 years after the commencement of the Gentile times. This 3406½ is thus the beginning of the great captivity of 70 years. |
|   | 11 | 3406½ | Zedekiah was made king in Jerusalem by Nebuchadnezzar. His reign counts 11 years, but it was only 10¼ as it ended towards the latter part of 3416, Table $\frac{1}{2}$ .  |
| THE JEWISH KINGDOM UPROOTED.                |    |       |   |
|   | 19 | 3416¾ | After a great slaughter of the Jews, there was a further removal of the treasures of the Temple to Babylon, and the house of the Lord was burnt. This was indeed the uprooting of the Jewish kingdom.   |
| END OF DESOLATION OF SEVENTY YEARS.         |    |       |   |
|   | 22 | 3468½ | In the first year of Cyrus, the king of the Persians, which was the end of 70 years of desolation from the siege of Jerusalem by Nebuchadnezzar in 3398½, liberty was given to the Jews to return and build the house of the Lord.  |



## The Book of Job.—2344.

Much difference of opinion has existed concerning the period in which Job lived, but it is certain that it was long before Moses, because there is no reference in the book to the Mosaic law or Levitical ordinances. The sacrifices spoken of are akin to those of Abraham and Baalam, a fact which shows that Job belonged to the Patriarchal Church which existed in the world from Adam to Moses, during the period of more than 2,500 years. Of course all Scripture before the Levitical dispensation is Patriarchal, but the records are very brief, excepting in such cases where there is a connection with Abraham. This fact seems to be another argument in favour of the posterity between Abraham and Job. We may therefore regard the book as belonging to 400 years between Abraham (2008) and Moses (2433).

We have the name Job in Gen. xvi. 13, as going down into Egypt with his father, Issachar, who was the son of Jacob. This seems to be the patriarch of the Book of Job.

|                      |       |             |
|----------------------|-------|-------------|
| Issachar was born in | 2257  |             |
| And when about       | 24    |             |
|                      | <hr/> |             |
|                      | 2281  | Job born.   |
| Years afterwards     | 152   |             |
|                      | <hr/> |             |
|                      | 2433  | Moses born. |

This is a line of genealogy which places Job, as the son of Issachar, at least 179 years before the Levitical dispensation was instituted by Moses, and it has two other things in its favour:—(1) Near kinship with Jacob, the son of Abraham; and, (2) the period agrees with patriarchal observances which then existed. In the first verse of the book, we read that Job resided "in the land of Uz," or Huz, which was south-west of Jerusalem, towards Arabia; and in Job ii. 11, we find that Eliphaz, who was the son of Esau, the brother of Jacob, is spoken of as a friend of Job. The following genealogical lines seem clear and natural:—

|                 |       |              |       |
|-----------------|-------|--------------|-------|
| Jacob born      | 2168  | Esau born    | 2168  |
|                 | 89    |              | 79    |
|                 | <hr/> |              | <hr/> |
| Issachar born   | 2257  | Eliphaz born | 2247  |
|                 | 24    |              | 97    |
|                 | <hr/> |              | <hr/> |
| Job born        | 2281  |              |       |
|                 | 63    |              |       |
|                 | <hr/> |              |       |
| His afflictions | 2344  | .....        | 2344  |

Eliphaz, who is described in Job xxxii. 6, as "very old," came from Teman. He probably lived with his son Teman, after whom as a "Duke" the country, or city was called. It was south of Uz, but not far from it. It is also worthy of notice that Issachar did not remain in Egypt (Gen. xlix. 15), a fact which accounts for the isolation of the Book of Job, and its references to the zodiacal circle and the constellations of the heavens.

Shem, who was a great astronomer, was living at the period of Job's calamities, and his descendants were spread over the land of Uz, where Job was located. This will account for the statements concerning "the sons of God," in Job i. 6, and ii. 1. They designed the great pyramid in Egypt about the year 2000, a country into which many of them afterwards entered, and formed the first Shepherd Dynasty, about 2018.

Eliphaz was not a first-class man, he being the son of Esau and the father of Amalek (1 Chron. i. 36). Being "very old" at the time of Job's calamities, he spoke first.

The propriety of placing the birth of Job when Issachar his father was 24, is in agreement with the paternity of the other children of Jacob, who in some cases began to be fathers when they were under 20.

Job would be about 17 when his father entered Egypt with Jacob (Gen. xlv. 13). He lived 140 years after his affliction (Job xlii. 16), so that according to the above line of genealogy, he died in 2484, when Moses was 50, which was 10 years after Moses forsook the Egyptian court and arrived in Arabia, 30 years before the exodus.

It has always been thought that Moses wrote out the facts of Job's calamities, to obtain which he would have opportunity by living not far from where Job had resided. He would also probably be aided in the work by his father-in-law, a priest of the patriarchal church, where the calamities of Job occurred.

Another confirmation of the date of the book is the mention of Elihu, the son of Barachel and grandson of Aram. The Ram referred to in Job xxxii. 2, seems to be Aram, whose father was Kemuel, the brother of Buz. This will explain how Elihu, in the same verse, is called a Buzite. Thus it is stated in Gen. xxii. 21: "Huz his firstborn (of Nahor, the brother of Abraham) and Buz his brother, and Kemuel the father of Aram."

The following genealogical tables are prepared to assist the mind of the reader, but the years in some cases are only approximate. In substance, however, the tables are good.

There were two Nahors; one was father of Terah, the father of Abraham (Gen. xi. 25), and the other was brother of Abraham (Gen. xxii. 20).

Nahor II., born 1954  
85

|         |      |                  |
|---------|------|------------------|
| Huz     | 2039 |                  |
| Buz     | 2044 |                  |
| Kemuel  | 2050 | father of Amram* |
| Chessed | 2055 |                  |
| Haze    | 2059 |                  |
| Pildash | 2061 |                  |
| Jidleft | 2063 |                  |
| Bethuel | 2065 |                  |
|         | 40   |                  |

|                          |      |                                |
|--------------------------|------|--------------------------------|
| Son of Bethuel—Laban     | 2105 |                                |
| Sister to Laban—Rebekah  | 2110 | when 38 married Isaac in 2143. |
| Daughter of Laban—Rachel | 2127 | when 24 married Jacob in 2251. |

From the above Kemuel we get another clue to Job's calamities.

\* Kemuel born 2050 Job xxxii. 2  
60

Firstborn Unknown 2110  
31

Amram, 2nd son, 2141 mentioned as a prominent man, and may have  
55 had other elder brothers

Barachel 2216  
50

Elihu 2296

When he was 48

Calamity of Job as above 2344 Elihu spoke to Job

The Jobab in 1 Chron. i. 44-45, was probably a relative of Job, as he resided in the same locality.

Another confirmation of the period of the patriarch's calamities, and the fact of his being Job, the son of Issachar, mentioned in the records of the genealogy of the sons of Jacob (Gen. xlv. 13), may be obtained from the incidents belonging to Amalek, a younger son of Eliphaz, and also from Uz, the son of Dishan.

|            |      |
|------------|------|
| Esau born  | 2168 |
|            | 79   |
| Eliphaz    | 2247 |
|            | 88   |
| Amalek     | 2335 |
|            | 178  |
| The exodus | 2513 |

This Amalek was the third son of Eliphaz, or a grandson. He could not be the head of the Amalekites who warred with Moses soon after the Israelites left Egypt, in 2513. The name Amalek is used in 1 Sam. xv. 3, as a large tribe, or kingdom, of which Agag was king, in 2925. We first read of the Amalekites in Gen. xiv. 7, more than 500 before the exodus, namely, in 2090, which was eight years after Abraham left Ur, in 2082. The first Amalek, from whom the Amalekites rose, seems to have been a son of Ham.

Before Amalek was born, Esau went to the land of Seir. He resided there when he met Jacob, in 2265 (Gen. xxxii. 3). The residents of Seir were called sons of Esau because they were incorporated with his descendants. They were also called Horites, because they lived near Mount Hor (Gen. xxxvi. 30).

|                    |      |                |
|--------------------|------|----------------|
| Sons of Mount Seir | 2265 | 1 Chron. i. 38 |
|--------------------|------|----------------|

|        |   |      |
|--------|---|------|
| Dishan | „ | 2265 |
|        |   | 30   |

|             |   |      |                |
|-------------|---|------|----------------|
| Uz, his son | „ | 2295 | 1 Chron. i. 42 |
|             |   | 49   |                |

|                  |      |                                |
|------------------|------|--------------------------------|
| Job's calamities | 2344 | when he lived in Uz (Job i. 1) |
|------------------|------|--------------------------------|

The result of these investigations is: Job was the son of Issachar, who was the son of Jacob. He was born about 2281, which was 98 years after the death of Abraham. His calamities occurred in 2344, and he died in 2484, aged 203 years, which was 10 years before Moses arrived in Arabia, when he fled from Egypt.

## The Psalms.

ALL the Psalms were not written by David, but he was the author of most of them. They have all been arranged and classified by the Rev. G. Townsend, Calmet, and others, who have supplied the reference column. But, as Angus says, the occasion of the composition of the Psalms, as drawn up by Townsend, can only, in many cases, be regarded as conjectural. There is, however, some use to be derived by this classification, as it prevents readers from ascribing to David what he has not written.

The following were written by David: 2, 3, 4, 5, 6, 7, 8, 9, 11, 12, 16, 17, 18, 19, 20, 21, 22, 23, 24, 28, 29, 30, 31, 32, 33, 34, 35, 38, 39, 40, 41, 42, 43, 45, 51, 52, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70, 71, 72, 86, 91, 95, 96, 101, 103, 104, 105, 106, 108, 109, 110, 118, 120, 121, 122, 124, 131, 132, 133, 139, 140, 141, 142, 143, 144, 145. Solomon: 47, 97, 98, 99, 100, 135, 136, Hezekiah: 44. Daniel: 102. Ezra or Nehemiah: 129. Haggai or Zechariah: 138. Ezra: 1, 119. Moses: 90. The rest are doubtful.

It is Psalm 88, by Haman, which is dated 2473. Next is 90, by Moses, in 2514; after which those of David are from 2941 to 2990. The last is Psalm 1, added by Ezra in 3558.

## The Song of Solomon—2990.

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SOME men discommend Ezra for introducing Solomon's Song into the canon of Scripture, but opinions vary as to its worth. Towline calls it "a dramatic poem of the pastoral kind." Another writer describes it as an "epithalamium, or marriage song, composed by Solomon on the occasion of his marriage with Pharaoh's daughter." It is never read in public worship.

## The Proverbs—3000.

---

THE Book of Proverbs is ascribed to Solomon, and therefore dates about 3000, when he was king in Jerusalem. There are five divisions in the book, of which the first, extending to the end of chapter ix., is by far the best. "The Proverbs of Solomon," beginning with chapter x., is the second division. The third division, chapter xxv., starts with such "proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out," probably from other voluminous writings, which have not reached us. Hezekiah lived more than 250 years after Solomon died. The fourth division, chapter xxx., are the "words of Agur, the son of Jakeh," and the fifth, begins the last chapter of the book, as "the words of King Lemuel," but who he was is not known.

There is nothing of any particular historic interest in the book, and much of what we read in it is considered by several writers as from the lips of other men than Solomon.

The solar eclipse No. 1 was in 2992, two years after Solomon began to reign. The other two eclipses of No. 1, in Solomon's time, were 3010 and 3028.

## Ecclesiastes—3000.

---

THIS book was written by Solomon, and therefore belongs to the same period as the Book of Proverbs, 2990 to 3029. It is considered by some writers that Solomon wrote this book after repenting of his idolatry and wanderings from God, and that he wished to point out that forgetfulness of God leads to vanity of vanities.

## The Book of Jonah—3189.

---

JONAH was the first prophet, and as it is the design of the Historical Bible to follow the succession of the events of history rather than ecclesiastical rank, his book must precede the greater prophets, such as Isaiah, Jeremiah, Daniel and Ezekiel, who prophesied many years later. The incidents, however, connected with Jonah are somewhat difficult to fix, but must be placed somewhere about 3189. The best clue is the statement in 2 Kings xiv. 25, where his call is connected with Jeroboam II., who reigned in Israel 41 years, from 3181 to 3222. Another guide is the 13 years reign of Samsi-vul in Nineveh, against which city the prophet was sent in warning. Samsi-vul began to reign in 2179, and though not free from severity, was more pliant than his two cruel predecessors, who were called "men of iron and blood."

Jonah, son of Amittai. We know nothing of the latter. His name is found nowhere else in Scripture. Jonah was of Gath-hepher (2 Kings xiv. 25), a city of the tribe of Zebulun. Joppa is a port in Palestine, and Tarshish was either on the coast of North Africa or East Africa. In taking a ship for Tarshish, Jonah went in the opposite direction of Nineveh.

The great fish which the Lord prepared to swallow Jonah was not a whale. The word in the New Testament translated whale means a great fish.

There is much misapprehension respecting the three nights and days during which Jonah was "in the belly of the fish;" but this arises from the fact that we place the night at the end of the day, whilst the ancient Jews placed it before the day. So in the case of our Lord, who spoke of the sign of Jonah as one connected with Himself, Friday, the day on which He was crucified, could be no day without the night with which it began. So that the period during which Jesus Christ was "in the heart of the earth," must in computation be three nights and three days.

The men of Nineveh would understand the warning of 40 days. It was the last warning which the Antediluvians had, as we see by Gen. vii. 1, which was the 40th day of the year.

The 60,000 persons, in the last verse of Jonah, seem to have been children who were not old enough to know right from wrong.

It is reported that some record has been found of Nineveh's humiliation.

In ALL PAST TIME—"Chronological Order of the Books of Scripture,"—Jonah is stated to commence in 3134. This would be during the reign of Assur-bani-pal, a cruel man; but the period does not well accord with Jeroboam II. As intimated above, the data are difficult to determine.

Eclipse No. 1 occurred in 3191.

## The Prophet Joel—3200.

BEFORE ISAIAH PROPHESED.

THERE is nothing in the writings of Joel by which we can accurately determine the period when he began to prophesy. Usher gives the date as about 3204, taken as 800 before 4004, but as he unfortunately placed the nativity in the latter year, we should use 3200. There is evidence that Joel belonged to the kingdom of Judah. See ii. 1, and iii. 1, 16, 17, and 20, but we do not know who Pethuel was, of whom he was a son, or descendant. We have some guide to the period of Joel in chapter iii. 2 and 12, where he speaks of the valley of Jehoshaphat, which we may presume did not bear that name before Jehoshaphat began to reign in 3090. The 3rd chapter also contains a prophecy of the reduction of Tyre, a city which was taken by Shalmanezzer IV., about 3280 (see ALL PAST TIME), after which it stood till 3418, when it was reduced by Nebuchadnezzar.

The result is that as Jehoshaphat, after whom the valley was named, died in 3114, and Tyre was reduced, according to Joel's prophecy, in 3380, we have an interval of 166 years, somewhere in which Joel flourished. By dividing this into about two eighties, which seems very proper, we arrive at 3200 for the prophecy about Tyre, namely, about 80 years before it was reduced by Shalmanezzer IV., the King of Assyria.

We may therefore date all the chapters 3200.

No. 1 Eclipse was in 3209.

## Amos—3217.

AMOS also prophesied before Isaiah, and must therefore precede the latter in our historical arrangement. He was called by the Holy Spirit (vii. 14, 15) whilst following his occupation of a herdsman, and gatherer of sycamore fruit, and prophesied in the days of Uzziah, King of Judah, and Jeroboam II., King of Israel. The former began to reign in 3195, and died in 3247, whilst Jeroboam began in 3181, and died in 3222. Amos therefore did not begin to prophesy before 3195. Usher says 3217. The historical order being :



|                              |      |
|------------------------------|------|
| Jonah began to prophesy in   | 3189 |
| Joel     "     "     "     " | 3200 |
| Amos    "     "     "     "  | 3217 |
| Hosea   "     "     "     "  | 3221 |
| Isaiah   "     "     "     " | 3246 |

According to tradition Amos was put to death by Jeroboam, at the instigation of Amaziah, an idolatrous priest whom he censured (viii. 10). He prophesied the captivity of some of the Israelites.

Chap. Ver. Year.

Notes.

|       |    |      |  |
|-------|----|------|--|
| i.    | 1  | 3217 | The words of Amos.   |
| ii.   | 1  | 3217 | God's word against Moab.   |
| iii.  | 1  | 3217 | Judgment against Israel.   |
| iv.   | 1  | 3218 | Hear this word   |
|       | 4  | 3218 | Your tithes every three years.   |
|       |    |      | The Revised Version seems to err here by the phrase, "every three days." The great tithing was at the end of every three <i>years</i> —namely, after the ingathering of the fruits of the year. See Deut. xiv. 28: "At the end of three years [the intercalary period] thou shalt bring forth all the tithe of thine increase the same year." The margin says "three years of days," or as we may read, in the days at the end of three years—that is, the 34 days added to every three years in order to bring up lunar to solar time. See how this is done on the ancient Hebrew solar cycle. Year 3218 was table <i>l</i> of the cycle.   |
| v.    | 1  | 3218 | This captivity beyond Damascus is not that when Samaria was taken by Sargon in 3284, and the Ten Tribes removed. It refers to 2 Kings xv. 19, and 1 Chron. v. 26, where, in the first place, we read of "Pul, the King of Assyria, who was also named Assur-dan II., who came against the land when Manaham was on the throne of Israel, about the year 3240; and also, in the second place, to Tilgath-Pilezer, a subsequent King of Assyria, who, about 3270, took great numbers of the Israelites into captivity. These two events were the fulfilment of the prophecy of Amos v. 27. For the names of these two Kings and the years they reigned, see "All Past Time." Assyrian History. |
|       | 27 | 3218 |  |
| vi.   | 1  | 3218 | Woe to them that are at ease in Zion.  |
| vii.  | 1  | 3218 | Devastation by grasshoppers.   |
|       | 10 | 3218 | Amaziah, the idolatrous priest, induced Jeroboam II. to put Amos to death.   |
|       | 11 | 3218 | King Jeroboam died in 3221, and an interregnum of about 11 years followed.   |
| viii. | 1  | 3218 | Sign of the basket of summer fruit.  |
| ix.   | 1  | 3218 | The vision which Amos saw.   |
|       | 11 | 3218 | In that day. This expression is peculiar, and seems to be used by all the prophets respecting the period of 30 years after the end of the Gentile Times in 5896½ (1898) to 5926½ the end of Jewish Times. The last six chapters belong to the end of the year. The solar eclipse, No. 1, was in 3209, thus preceding Amos by 8 years.  |

## The Book of Hosea—322].

To ordinary readers of the Bible, the period to which the Book of Hosea belongs is much obscured by being placed after Daniel, instead of three centuries before him. In the next place this wide displacement is entangled by the use of an upside-down system of B.C. years. Apart from these drawbacks, there are difficulties which belong to the book arising from the extended period over which Hosea prophesied, namely, during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, four kings in Judah, and the reign of Jeroboam II., of Israel—placed last instead of first—together with an interregnum of eleven years, not mentioned in the sacred text.

Beginning apparently in the last year but one of Jeroboam, and ceasing in 3280, in the second year of Hezekiah, the period of the prophecies of Hosea was 69 years.

### SYNOPSIS.

|                             |                       |
|-----------------------------|-----------------------|
| Jeroboam II. began in 3181½ | and died in 3222½     |
| The interregnum             | 3222½ to 3233         |
| Uzziah began in 3195½       | and died in 3247½     |
| Jotham                      | „ „ 3247½ „ „ „ 3263½ |
| Ahaz                        | „ „ 3263½ „ „ „ 3279½ |
| Hezekiah                    | „ „ 3279½ „ „ „ 3308½ |

The half year, so common, arises from the fact that the kings of Judah began their reigns with the sacred year, which fell in the middle of the civil year.

Hosea was probably an Israelite. His use of the names of four kings of Judah may have been owing to the anarchy and regicides in Israel, to which his prophecies belong.

*Chap. Ver. Year.*

*Notes.*

|         |      |  |
|---------|------|--|
| i. 1    | 3221 | The years can only be approximate.<br>Last year but one of Jeroboam II. in Samaria. 27th of Uzziah in Jerusalem.   |
| 3       | 3222 | The interregnum begun—Jezreel.   |
| 6       | 3224 | Lo-ruhamah—forsaken.   |
| 9       | 3225 | Lo-ammi—I will not be your God.  |
| ii. 1   | 3226 | The idolatry of the people of Israel.  |
| 16      | 3226 | The words “in that day” here and in subsequent verses indicate that the Israelites, as well as the children of Juda, will yet participate in the salvation of God.           |
| iii. 1  | 3226 | Another sign; but a dark cloud with a silver lining.<br>See verse 5.   |
| iv. 1   | 3228 | Hear the word of the Lord.   |
| v. 1    | 3228 | The priests are to hear.   |
| vi. 1   | 3230 | An exhortation to repentance.  |
| vii. 1  | 3233 | Reproof of sins—Interregnum ends.  |
| viii. 1 | 3240 | A proclamation.  |
| ix. 1   | 3242 | Distress and captivity of Israel.  |
| 17      | 3242 | Israel to be wanderers amongst the nations.  |
| x. 1    | 3242 | Israel an empty vine.  |
| 14      | 3242 | Supposed by some writers to allude to Shalmanezar, King of Assyria, or to the terrible condition of Israel when Shallum was assassinated after reigning one month in Israel. |
| xi. 1   | 3247 | The favour of God to Israel when young. Jotham began to reign in Jerusalem.  |
| 5       | 3250 | Assyrian Kings to reign over Israel.   |

Chap. Ver. Year.

Notes.

|       |   |      |   |
|-------|---|------|---|
| xii.  | 1 | 3263 | Ephraim (Israel) further reprov'd, and a review of history.<br>2263 was 15th Jubilee year.<br>Ahaz began to reign in Jerusalem in 3263, which was the 15th Jubilee from the exodus.   |
| xiii. | 1 | 3270 | Ephraim trembling.  |
|       | 9 | 3275 | O Israel! thou hast destroyed thyself—shall. be ransomed from the power of the grave.   |
| xiv.  | 1 | 3280 | Exhorted to return—his backsliding shall be healed.<br>Hezekiah began to reign in 3279½, and the Ten Tribes were carried into captivity at the end of 3284.<br>See 2 Kings xviii. 10; the words, after three years, meaning a third year having 34 intercalary days, is a good method for fixing the period.<br>The continuation of Eclipse No. 1, during the time of Hosea was in 3227, 3245, 3263, and 3281. See Date Repeating Eclipses in "All Past Time," page 148, edition 9th. |

## The Book of Isaiah—3246.

It is said by Josephus that Isaiah belonged to the Royal Family of Judea. He is also said to have been related to King Manasseh, who put him to death by sawing his body asunder with a wooden saw. Hebrews xi. 37, is also supposed to allude to this, and the events connected with the life and prophecies of Isaiah agree with the statement.

We learn from the first verse of the Book of the Prophet Isaiah, that he began to prophesy in the latter days of Uzziah, who died in 3247½. Hence if he was 30 when he began to prophesy, which was the age when priests began to officiate, and the age when John the Baptist and our Lord began their ministry, Isaiah would be born in 3216. We find him still active in 3295, when Sennacherib came against Jerusalem in the days of Hezekiah (2 Kings xix. 2), at which time Isaiah would be 79. Manasseh, the son of Hezekiah, began to reign in 3308½, when 12 years old. It is fair to suppose that a boy would be 17 before he began to show much bitterness towards a prophet who rebuked him for impiety, so that we may give the year of Isaiah's death as 3314, when he was 98. Manasseh, however, is not mentioned with the other (four) kings of Judah in the first verse, but this might be owing to the age of the prophet requiring the cessation of his prophecies. He had two sons (vii. 3 and viii. 3), who could assist him in his writings; and this is thought to be an explanation of the continuance of the book probably after Isaiah was dead.

Biblical writers divide the book by ending the first part with chapter xxxix., and starting the second part with xl. There seems, however, to be a third division, commencing with lviii., belonging to the jubilee year 3313, known as the sixth 50th year from the exodus in 2313, and was the sixth year of Manasseh's reign: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Judah their sins." Again in lxvi. 11, which is the same year, we have a marked reference to the abominations of Manasseh: "Our holy and beautiful house, where our fathers praised Thee, is burned with fire, and all our pleasant things laid waste." This may be compared with the catalogue of Manasseh's abominations, in 2 Kings xxi. But the words in the Revised Version is not "burned up," for this was not the case.

It does not therefore seem improbable that a man of blood like Manasseh should put the prophet to death for speaking against his abominations.

It is thought by some Biblical men that Isaiah began "about" 3238, as stated in the "Chronological Order of the Books of Scripture" in ALL PAST TIME.

| Chap   | Ver. | Year. | Notes.   |
|--------|------|-------|--|
| i.     | 1    | 3246  | The vision of Isaiah, the son of Amos the prophet, who prophesied in the days of king Uzziah (see Amos i. 1). The son thus succeeded the father by prophesying in the latter days of Uzziah, who died in 3247½. The other kings mentioned, namely, Jotham died in 3263½; Ahaz died in 3279½; and Hezekiah died in 3308½. These are the dates when their successors began with the new sacred year, as customary. |
| ii.    | 1    | 3246  | The word concerning Judah and Jerusalem. Usher begins the book in 3244.  |
| iii.   | 1    | 3246  | The Lord removes His blessings.  |
| iv.    | 1    | 3246  | The extremity of evils.  |
| v.     | 1    | 3247  | The song.  |
| vi.    | 1    | 3247½ | King Uzziah died. Isaiah declares his vision of the Lord's glory.  |
| vii.   |      | 3263½ | Ahaz began to reign. The prophet passes over the reign of Jotham who was 16 years on the throne. This 3263 was the 15th Jubilee Year.  |
|        | 5    | 3263  | Ephraim refers to the ten tribes, or Israel. Remaliah was the father of Pekah, the conspirator, and the assassin of Pekahiah, the king of Israel (2 Kings xv. 25). Rezin was king of Damascus.   |
|        | 6    | 3263  | It is not known who Tabeal was.  |
|        | 8    | 3263  | Ephraim (10 tribes) was carried into captivity at the end of 3284. The 65 years would begin with 3220, the anarchy which followed the reign of Jeroboam II. of Israel. They would thus end just within 3284, or 22 from the date placed at the beginning of this chapter.  |
|        | 14   | 3263  | Prophecy of the birth of Christ; but some think it has another reference. Indeed the whole of this chapter is not easy of comprehension.   |
| viii.  | 1    | 3263  |  |
| ix.    | 1    | 3263  |  |
|        | 6    | 3263  | Prophecy concerning Jesus Christ.  |
| x.     | 1    | 3263  |  |
| xi.    | 1    | 3263  | The Millennium.  |
| xii.   | 1    | 3263  | Praise for salvation.  |
| xiii.  | 1    | 3279  | Burden of Babylon. See xiv. 28.  |
| xiv.   | 1    | 3279  | Restoration of Jacob.  |
|        | 18   | 3279½ | King Ahaz died.  |
| xv.    | 21   | 3280  | Burden of Moab.  |
|        |      | 3280  | Prophecy of fall of Moab.  |
|        |      |       | Eclipse No. 1 repeated in 3281.  |
| xvi.   | 1    | 3282  | Moab exhorted to obedience.  |
| xvii.  | 1    | 3283  | Monumental history states that Shalmanezzer IV. died in 3283 during the wars in Syria of which Damascus was the capital.   |
| xviii. | 1    | 3290  |  |
| xix.   | 1    | 3291  | Burden of Egypt.   |
| xx.    | 1    | 3293  | The details of this expedition have now been found inscribed on a cylinder discovered by Mr. George Smith when engaged on the <i>Daily Telegraph</i> expe-   |

Chap. Ver. Year.

Notes.

|  |            |      |  |
|--|------------|------|--|
|  |            |      | dition. As this verse was for a long time the only record of a King of Assyria named Sargon, it was rejected by some historians. We have now several inscriptions of Sargon who succeeded to the throne of Assyria on the death of Shalmanezzer IV. Tartan was the general of Sargon, and seems to have gone from Ashdod to Babylon which was besieged. Merodach-baladon, King of Babylon fled (See notes 2 Kings xx. 12), but reappeared on the death of Sargon, and sought the alliance of Hezekiah of Judah.          |
|  | 3          | 3293 | The "three years." here mentioned are only one month in the intercalary month 3292—at the end of three years.  |
|  | xxi. 1     | 3293 | The whirlwinds.  |
|  | xxii. 1    | 3293 | Burden, or oracle, of the valley.  |
|  | xxiii. 1   | 3293 | Burden of Tyre.  |
|  | xxiv. 1    | 3213 | The Lord maketh the earth empty.   |
|  | xxv. 1     | 3293 | O Lord, thou art my God.   |
|  |            | 9    | 3293   |
|  | xxvi. 1    | 3293 | See Matt. xxiii. 39.   |
|  |            |      | In that day this song shall be sung.   |
|  | 14         | 3293 | "That day" alludes to Jewish restoration.  |
|  |            |      | "Rephaim" means disembodied spirits. See margin of R.V. at Prov. ix. 18.   |
|  | 19         | 3293 | Prophecy of resurrection.  |
|  | xxvii. 1   | 3293 | These references in 3293 were in the same year on the solar cycle as the exodus, table <i>l</i> .  |
|  | xxviii. 1  | 3293 | Woe to the drunkard of Ephraim.  |
|  | xxix. 1    | 3293 | Woe to Ariel (Jerusalem).  |
|  | xxx. 1     | 3293 | Woe to the rebellious children.  |
|  | xxxi. 1    | 3293 | Woe to them that go down to Egypt.   |
|  | xxxii. 1   | 3293 | Behold a king shall reign in righteousness.  |
|  | xxxiii. 1  | 3293 | Woe to thee that spoilest.   |
|  | xxxiv. 1   | 3293 | Come near ye nations to hear.  |
|  | xxxv. 1    | 3293 | The wilderness and solitary places glad.   |
|  | xxxvi. 1   | 3293 | History—Hezekiah's 14th year (first half).   |
|  |            | 2    | 3295   |
|  | xxxvii. 1  | 3295 | The second coming of troops from Assyria.  |
|  |            | 8    | 3295   |
|  |            | 14   | 3295   |
|  |            | 21   | 3295   |
|  |            | 38   | 3316   |
|  |            |      | Hezekiah rent his clothes.   |
|  |            |      | See 2 Kings xix. 8.  |
|  |            |      | See 2 Kings xix. 14.   |
|  |            |      | This is the last record we have of Isaiah.   |
|  |            |      | Sennacherib died in the 10th year of Manasseh. Some argument has been raised as to whether Isaiah could be living to write about the death of Sennacherib. It does not matter whether this verse was added by another person or not. It was written to make the records complete. But the facts are, Isaiah was born in 3217, and could be living, aged 99, when Sennacherib died in 3316. He was put to death, Josephus says, by Manasseh, and seems to have been living in the 6th year of that King's reign, 3313-14. |
|  | xxxviii. 1 | 3293 | History goes back to Hezekiah's sickness.  |
|  |            | 5    | 3293   |
|  |            |      | Fifteen years is a solar cycle. By their addition Hezekiah died in 3308, table <i>l</i> , which was same year on the cycle as the exodus.  |



Chap. Ver. Year.

Notes.

|        |   |      |  |
|--------|---|------|--|
|        | 8 | 3298 | The shadow of the degrees goes back. Verily, there is nothing too difficult for God to do. It would not be necessary, however, as some men have said, that either the sun or the earth should be moved to accomplish this alteration of the shadow on the sun-dial. It could be easily accomplished by the deflection of the rays of the sun. If we stand before a sun-dial, and hold a small looking-glass in our hands, we can alter the degrees of the shadow. But to do it, as seen in the men in Hezekiah's time, we should have to be very high up in the atmosphere |
| xxxix. | 1 | 3299 | Merodach-baladin would be the Marduk-alla-iddin III. who was on the throne of Babylon at this time, or a few months earlier. See the cuneiform records of Kings of Babylon, p. 31, "All Past Time," 9th edition.   |
|        | 8 | 3308 | Eclipse No. 1 occurred again in 3299.<br>This chapter xxxix. ends what is known to students as the first part of the Book of Isaiah. Hezekiah died in 3308.  |

## THE SECOND PART.

|         |   |      |  |
|---------|---|------|--|
|         |   |      | This 3313 was the 16th Jubilee year.   |
| xl.     | 1 | 3313 | We here begin what is known as the second part of the prophecies of Isaiah. It consists of sublime words concerning the Son of God and His kingdom. There is, however, a difficulty in finding when they were written. Some commentators think this record book was penned by one of the sons of Isaiah at a period subsequent to the death of the prophet. But for this there is no evidence. These sublime words seem rather to be placed after the historical chapters. Archbishop Usher dates this first chapter of the Second Book from 3292, which was 16 years before Hezekiah died, and about 22 before the death of Isaiah in 3314. It is better to place this second book nearer to the close of the prophet's life by adopting 3313, the Jubilee year, for the non-observance of which Manasseh was probably censured by Isaiah when he had been six years on the throne. |
|         |   | 3313 | The 16th Jubilee from Exodus.  |
| xli.    | 1 | 3313 | Keep silence before me.  |
| xliv.   | 1 | 3313 | Behold my servant.   |
| xlvi.   | 1 | 3313 | But now thus saith the Lord.   |
| xlviii. | 1 | 3313 | Yet now hear, O Jacob.   |
| li.     | 1 | 3313 | Cyrus called many years before he was born.  |
| lii.    | 1 | 3313 | The idols of Babylon.  |
| liiii.  | 1 | 3313 | Judgment on Babylon.   |
| liiii.  | 1 | 3313 | Hear this, O house of Jacob.   |
| liiii.  | 1 | 3313 | Listen, O isles, unto me.  |
| liiii.  | 1 | 3313 | Thus saith the Lord.   |
| liiii.  | 1 | 3313 | Hearken unto me.   |
| liiii.  | 1 | 3313 | Awake, awake, put on thy strength.   |
| liiii.  | 1 | 3313 | Who hath believed our report.  |

Chap. Ver. Year.

Notes.

|        |    |      |   |
|--------|----|------|---|
|        |    |      | This is the most sublime and descriptive prophecy of Jesus Christ.  |
| liv.   | 1  | 3313 | Sing, O barren.   |
| lv.    | 1  | 3313 | Ho, every one that thirsteth.   |
| lvi.   | 1  | 3313 | Keep ye judgment.   |
| lvii.  | 1  | 3313 | Blessed death of the righteous.   |
| lviii. | 1  | 3313 | Cry aloud, spare not.   |
|        |    | 3313 | The Lord's hand is not shortened.   |
| lix.   | 1  | 3313 | Arise, shine, for thy light is come.  |
| lxi.   | 1  | 3313 | The Spirit of the Lord God is upon me. This chapter was the 50th section read on the 50th Sabbath Day in 4026, and fell on the 16th of the 5th month when our Lord read it in the synagogue in Nazareth. See Luke iv. 16. |
| lxii.  | 1  | 3313 | For Zion's sake I will not hold my peace.   |
| lxiii. | 1  | 3313 | Who is this that cometh from Edom?  |
| lxiv.  | 1  | 3313 | Oh! that thou wouldest rend the heavens.  |
|        | 11 | 3313 | Burned, not burned up. See R.V.   |
| lxv.   | 1  | 3313 | The calling of the Gentiles.  |
| lxvi.  | 1  | 3313 | The heaven is my throne.  |
|        | 17 | 3314 | A reproof of Manasseh, for which Isaiah died.   |
|        |    |      | The eclipse No. 1 in the time of Isaiah occurred in 3245, 3263, 3281, 3299, 3317. The latter being three years later than the book.   |

### Micah—3254.

MICAH began to prophesy about 3254, which, as stated in the margin of our Authorised Version, was 750 years before the old computation of the nativity in 4004. He was a native of Mareshah, a small town in the south of Judah, and is therefore called, in the first verse, "the Morasthite." It is in his book (v. 2) that we have an explicit statement of the birth of our Lord in Bethlehem, 720 years before the event, as quoted by the chief priests and scribes in Jerusalem when Herod demanded of them where Christ should be born (Matt. ii. 4, 5). He was a contemporary with Isaiah, who began to prophesy 8 years before Micah. His prophetic period was 40 years.

Like the writings of Hosea, some of the years affixed in the Historical Bible to the incidents which Micah speaks of are only approximate, but as others are definite, the rest can be fairly determined. They are, however, not printed without a careful examination of those assigned by Archbishop Usher, and others.

Chap. Ver. Year.

Notes.

|      |   |      |   |
|------|---|------|---|
| i.   | 1 | 3254 | The word of the Lord to Micah. Jotham's 8th, coveting fields and taking them by violence. |
| ii.  | 1 | 3263 | Ahaz's 1st.   |
|      |   |      | The 15th Jubilee year from the exodus.  |
| iii. | 1 | 3280 | Hear, I pray you. Hezekiah's 2nd.   |
| iv.  | 1 | 3294 | In the last days.   |
| v.   | 1 | 3294 | Now gather thyself in troops.   |
| vi.  | 1 | 3294 | God's controversy.  |
| vii. | 1 | 3294 | Woe is me.  |
|      |   |      | Eclipse No. 1 was repeated in 3263 and 3281.  |

## Nahum—3300.

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THE year 3300 may be placed to the three chapters of Nahum. The whole form a continuous poem, written in a dramatic style, of the destruction of Nineveh. Nahum must have been personally acquainted with the city. In ii. 4, he describes its streets and broadways, and in iii. 4, he alludes to the immoralities of the worshippers of the goddess Istar, whilst in the 16th verse he speaks of the merchants of Nineveh. Familiar with all these, he asks, in graphic language (iii. 8): "Art thou better than populous No? (in Egypt) . . . yet she was carried away." The proud city was destroyed about 75 years after this prophecy, for monumental history and all the Greek writers agree in placing the fall of Nineveh, and with it the Assyrian empire, in 3376 $\frac{1}{2}$ , which thus formed the beginning of the Gentile times, inasmuch as Babylon then became the mistress of the world, and the first in numerical order of the four great empires of Daniel.

The nearest repetition of solar eclipse No. 1, in the time of Nahum, was in 3299, one year before he prophesied.

## Zephaniah—3374.

---

THIS prophet states that the Word of the Lord came to him in the days of Josiah, King of Judah. Josiah began to reign in 3365 $\frac{1}{2}$ , and as we have a prophecy in Zeph. iii. 13, concerning the overthrow of Nineveh, the capital of Assyria, which took place in 3376 $\frac{1}{2}$ , there are but eleven years in which we can place the Book of Zephaniah. I follow Usher in his investigations, and assign to the three chapters—which are one continued narrative—the year 3374.

Solar eclipse No. 1 was repeated in 3371, which was three years before Zephaniah began to prophesy.

## Habbakuk—3376.

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HABBAKUK prophesied shortly before the period of Jeremiah, and we may place his sublime utterances in 3376, perhaps but a few months before the fall of Nineveh, which marked the beginning of the Gentile times. The book is divided into three chapters, but really two sections when his prayer is separated. The magnificence of his words win attention, such as: "Art Thou not from everlasting, O Lord my God, mine Holy One? we shall not die." The burden of his vision is: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hence, as we read in chap. ii. 3, "The vision is yet for the appointed time."

The repetition of the solar eclipse No. 1 preceded Habbakuk five years by occurring in 3371.

## Jeremiah—3377 $\frac{1}{2}$ .

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AFTER four minor luminaries, we now reach a brighter and more extensive array of constellations which shine in the prophetic heavens. The arrangement of books in the Bible leaves an interval of about 70 years of history between Isaiah and Jeremiah, in which Micah, Nahum, Zephaniah and Habbakuk radiate in the field of view, as we have seen. We now come to Jeremiah, a star of the first magnitude, who is followed by the "beloved"

Daniel, of still greater lustre, and then by Ezekiel, who was both a prophet and a priest.

Jeremiah heads this illustrious triple, and gives us the exact year when the Word of the Lord came to him, namely, in the 13th year of Josiah the King of Judah, and the year when he ended, at the time when Nebuchadnezzar uprooted the kingdom of Judah, in the eleventh year of Zedekiah, which was 3416½. Let us, in passing, give him a good word for thus fixing his time.

It will be seen from the chapters that the records are not always consecutive.

| Chap.  | Ver. | Year. | Notes.   |
|--------|------|-------|--|
| i.     | 1    | 3377½ | The words of Jeremiah. The 13th year of Josiah began with the latter half of 3377 A.M., so that this prophet began one year after the fall of Nineveh, which marked the commencement of the Gentile Times. He was thus ordained a prophet unto the nations (verse 5), or Gentiles. |
| ii.    | 1    | 3377  | Go and cry in the ears of Jerusalem.   |
| iii.   | 1    | 3377  | The sinfulness of Judah.   |
| iv.    | 1    | 3383  | If thou wilt return, O Israel.   |
| v.     | 1    | 3388  | Run ye to and fro.   |
| vi.    | 1    | 3392  | O ye children of Benjamin.   |
| vii.   | 1    | 3404  | At the gate of the Lord's house.   |
| viii.  | 1    | 3404  | Bringing out the bones.  |
| ix.    | 1    | 3404  | Oh! that my head were waters.  |
| x.     | 1    | 3404  | Hear ye the word.  |
|        | 2    | 3405  | Probably an allusion to the Total Eclipses of the moon of this year. Line xvii. See Hebrew Bird's Eye View of the team of 70.  |
| xi.    | 1    | 3394  | History goes back nine years.  |
| xii.   | 1    | 3394  | Righteous art thou, O Lord.  |
| xiii.  | 1    | 3402  | Thus saith the Lord.   |
| xiv.   | 1    | 3402  | The word of the Lord.  |
| xv.    | 1    | 3403  | Then said the Lord.  |
|        | 4    | 3403  | This prophecy was fulfilled 666 years afterwards—namely, in 4069 when Jerusalem was destroyed by the Romans.   |
| xvi.   | 1    | 3403  | The word of the Lord.  |
| xvii.  | 1    | 3403  | Sin of Judah written with an iron pen.   |
| xviii. | 1    | 3400  | History again goes back.   |
| xix.   | 1    | 3400  | Thus saith the Lord.   |
| xx.    | 1    | 3400  | Passus the son of Immer.   |
|        | 4    | 3400  | A distinct prophecy which was fulfilled in 3406½. See 2 Chron. xxxvi. 10.  |
| xxi.   | 1    | 3416  | See xxxviii. 1.  |
| xxii.  | 1    | 3396  | Prophecy to House of Judah.  |
|        | 11   | 3395½ | This Shallum is also Jehoahag, of Judah.   |
|        | 18   | 3395½ | Concerning Jehoiakim's death, 3406.  |
| xxiii. | 1    | 3406  | Woe to the pastors.  |
| xxiv.  | 1    | 3407  | After the 70 years of captivity began.   |
|        | 5    | 3407  | Into the land of the Chaldeans (Babylon. See 2 Chron. xxxvi. 10).  |
|        | 8    | 3407  | Zedekiah was made King in 3406½.   |
| xxv.   | 1    | 3398½ | History goes back to 4th of Jehoiakim. The 1st year of Nebuchadnezzar was 3398½. This point ended the 3rd of Jehoiakim (Dan. i. 1). His 4th would therefore begin here. This is why Daniel calls it  |

the 3rd year, because Nebuchadnezzar began the siege before the middle of the year; whilst Jeremiah is alluding to the latter half of 3398 which was Jehoiakim's 4th.

## SEVENTY YEARS OF DESOLATION.

- 11 3398½ These 70 years of desolation must be always distinguished from the 70 years of captivity. The former began 3398½ when Daniel was taken away; they, therefore, ended in 3468½, which was the first of Cyrus, the King of Persia who gave the Jews permission to return to Jerusalem (See Ezra i. 1). The 70 years of captivity began in 3406½, when Nebuchadnezzar took the youthful Jehoiachin and large numbers of the people to Babylon, as stated in 2 Chron. xxxvi. 10. They ended in 3476½. When the desolation was ended, as this verse intimates, the Lord punished the King of Babylon, the city being taken by Cyrus in 3466½. To well understand these years and periods they should be counted on the solar cycle. 3398 was table *l*, and 3468 was table *g*. 3406 was table *e*, and 3476 was *o*.

## A COMPLICATION.

- xxvii. 1 3395½ In the margin of the Revised Version, opposite this verse, are the words "Properly Zedekiah," *i.e.*, instead of the name Jehoiakim. The Revisers did not see that this verse is probably correct, but that it is the first verse of the next chapter (xxviii.), where a better translation is required. It is clear by the solar cycle that the 4th year of Zedekiah was "the same year" of the cycle as the first of Jehoiakim. Chapter xxviii. 1 should read: And it came to pass the same year (of the solar cycle) which was the beginning of the reign of Jehoiakim—namely, in the 4th year of Zedekiah, the King of Judah, and in the fifth month, that Hananiah, the son of Azur the prophet, which was of Gibeon, spake unto me, etc.

The year 3395½ was table *i*, the beginning of the reign of Jehoiakim, and "the same year," 3410, was the fourth year of Zedekiah, table *i*.

In support of the Revisers' correction, it may be said that xxvii. 3 speaks of "Zedekiah, King of Judah;" but this may be explained by the fact that he was king when Jeremiah wrote. See verse 12. What the prophet told Jehoiakim he also spake to Zedekiah when he became king.

- xxviii. 1 3410  
3 3410

See remarks on xxvii. 1.

Some explanation is required here. "Within two full years" does not mean 24 months. The year 3410 was an intercalary year when there was a full solar and a full lunar year, by the use of 34 extra days. See the solar cycle table *i*, which was 3410. The false prophet Hananiah wished the Jews to believe that this captivity that began with the reign of



Chap. Ver. Year.

Notes.

|            |       |  |  |
|------------|-------|--|--|
|            |       |  | Zedekiah in 3406½ would speedily be ended, and the youthful Jehoiachin brought back from Babylon. But Jeremiah told him (verse 16), "This year thou shalt die," <i>i.e.</i> , the same year, 3410, in which he had sought to make the people trust in a lie. |
| 17         | 3411  |  | Hananiah, the false prophet, died the same (sacred) year—namely, in the seventh sacred month, which was the first civil month of 3411. He probably did not live two months after his iniquitous contradiction of the Word of God.                            |
| xxix. 1    | 3411  |  | Jeremiah sends a letter from Jerusalem to those who were carried away as captives to Babylon in 3406½, instructing them to build houses and dwell in them.   |
| 10         | 3411  |  | The captivity was to last 70 years from 3406½.   |
| xxx. 1     | 3413  |  | The 18th Jubilee of 50 years from exodus.  |
|            |       |  | The promise of a return from captivity.  |
| xxxi. 1    | 3413  |  | At the same time, saith the Lord.  |
| xxxii. 1   | 3415  |  | The 10th year of Zedekiah and 18th of Nebuchadnezzar, table <i>n</i> of the solar cycle.   |
| 28         | 3415  |  | Prophecy of the end of the Jewish Kingdom, which took place in the following year, 3416.   |
| xxxiii. 4  | 3415  |  | Whilst in prison the word of the Lord comes to Jeremiah the second time.   |
| xxxiv. 1   | 3416  |  | Nebuchadnezzar comes against Jerusalem. Jeremiah sent to Zedekiah to say he shall be taken to Babylon.   |
| 8          | 3416  |  | This was table <i>o</i> , and a seventh year. All other seventh  |
| 14         |       |  | or Sabbatic years agree with it. It is worthy of   |
| 16         |       |  | observation that any chronology which does not   |
|            |       |  | agree with the seventh years of Scripture (which are also seventh of astronomical phenomena) cannot be true.   |
| xxxv. 1    | 3396  |  | Jeremiah goes back to time of Jehoiakim.   |
| xxxvi. 1   | 3398½ |  | The 4th year of Jehoiakim began in the middle of the civil year.   |
| 6          | 3399  |  | The fasting day was on the 10th of the 7th sacred, or 1st civil month. On this occasion it was table <i>m</i> , Friday.  |
| 9          | 3400  |  | Fifth of Jehoiakim, 9th month, our December. See tables of Kings of Judah for 5th of Jehoiakim, the record, or last half, of the 5th was in 3400.  |
| 22         | 3400  |  | The King sat in the winter-house in 9th sacred, which was 3rd civil month, table <i>n</i> .  |
| xxxvii. 1  | 3437  |  | King Zedekiah reigned. This was the second half of his first year, table <i>f</i> .  |
| 5          | 3408  |  | Army of Pharaoh Psammetichus I., and army of Nebuchadnezzar. As the latter retired the Jews said Jerusalem was safe whilst befriended by the Egyptians; but Jeremiah told them not to deceive themselves; for this they put him in prison.                   |
| xxxviii. 1 | 3413  |  | Shephthiah's wicked conduct. Jeremiah was again put into prison, and remained there until Jerusalem was taken (verse 28).  |

Chap. Ver. Year.

Notes.

|         |    |       | THE CITY BESEIGED.   |
|---------|----|-------|--|
| xxxix.  | 1  | 3415  | The 10th month in the 9th year of Zedekiah was in the first half of the year 3415, table <i>n</i> . Jerusalem besieged.  |
|         |    |       | THE KING FLED, BUT WAS TAKEN.  |
|         | 2  | 3416½ | The eleventh year of Zedekiah. The 9th day of the fourth month was Friday, table <i>o</i> . The city was broken up. The King fled, but was taken by the Chaldeans. His sons were slain in his presence, and his eyes put out. He was carried in chains to Babylon, but did not see it, as prophesied. The Chaldeans released Jeremiah.                           |
|         |    |       | THUS ENDED THE KINGDOM OF JUDAH.   |
| xl.     | 1  | 3416  | After Jeremiah was set free, he declined to go to Babylon on the invitation of the captain of the Chaldean army, and went to the new governor of Judea, Gedaliah, who was at Mizpah.   |
| xli.    | 1  | 3417  | This was table <i>a</i> . Gedaliah slain at the beginning of the civil year—the 7th sacred month—which, after the intercalary days at end of 3416, would be our October.   |
| xlii.   | 1  | 3417  | Johanan asks for the prayers of Jeremiah, but he and others dissembled, being desirous to go to Egypt.   |
| xlili.  | 1  | 3417  | The remnant of the people, the daughters of Zedekiah, together with Jeremiah, were compelled by Johanan and others to go with them into Egypt. Jeremiah dwelt in Tahpanhes in Egypt (verse 8).   |
| xliv.   | 1  | 3418  | The word of the Lord came to Jeremiah in Egypt. See note Ezekiel xxix. 2.  |
| xlv.    | 1  | 3398  | History goes back to fourth of Jehoiakim.  |
| xlvi.   | 1  | 3398  | Prophecy of overthrow of Pharaoh's army. Egypt was accordingly smitten by Nebuchadnezzar's army in the next year 3399. It was the year after Jerusalem was first besieged by Nebuchadnezzar, when Daniel was taken to Babylon. As a point of history this is important. Pharaoh Necho was King of Egypt at this time, as related by monumental history of Egypt. |
| xlvi.   | 1  | 3402  | A remarkable prophecy, but we have no historical account of its fulfilment, although we see that Gaza was taken.   |
| xlviii. | 1  | 3402  | Prophecy against Moab.   |
| xlvix.  | 1  | 3402  | Concerning the Ammonites and others.   |
|         | 34 | 3406½ | Prophecy against Elam.   |
|         |    |       | THE SPOILER TO BE SPOILED.   |
| l.      | 1  | 3408  | Babylon was to be punished, and the land of the Chaldeans was to become desolate. As God overthrew Sodom and Gomorrah (verse 40), so was Babylon to be destroyed.  |
| li.     | 1  | 3408  | A destroying wind to sweep over Babylon and the land to be empty.  |
|         | 60 | 3409½ | So Jeremiah wrote in a book all the evil that should come upon Babylon.  |

END OF WORDS OF JEREMIAH.

Chap. Ver. Year.

Notes.

|                          |    |       |   |
|--------------------------|----|-------|---|
| lii.                     | 1  | 3406½ | Zedekiah began to reign.  |
|                          | 4  | 3415½ | The 9th year of Zedekiah extended to middle of 3415. The 10th month sacred was the 4th civil, and the 10th day was Sunday, day after the Sabbath, table n. The days of the luni-solar cycle cannot be altered without displacing the moon in her orbit, and moving the sun in the zodiac. |
|                          | 5  | 3416½ | The city was besieged unto the eleventh year of Zedekiah, which began in the middle of 3416, table o.   |
|                          | 6  | 3416½ | In the fourth month and 9th day, Friday, there was no bread in the city.  |
| HOUSE OF THE LORD BURNT. |    |       |   |
|                          | 12 | 3416  | In the 5th month, the 10th day, Sunday, which was the 19th of Nebuchadnezzar, came the captain of the guard of the Chaldeans and burned the House of the Lord, and the King's house, and all the houses of Jerusalem.   |
|                          | 24 | 3416  | Seraiah, the chief priest, was taken.   |
|                          | 28 | 3406  | In his seventh year Nebuchadnezzar took 3,320 Jews as captives, amongst whom was Jehoiachin the youthful king.  |
|                          | 29 | 3416  | In his 18th year he took 832, when Zedekiah was taken.  |
|                          | 30 | 3421  | In the 23rd year he carried away 745.   |
|                          | 31 | 3443  | The 37th of the captivity, in the 12th month, the 25th day, Jehoiachin, who had lived all these years in prison, was liberated by Evil-Merodach on succeeding Nebuchadnezzar to the throne of Babylon.  |

It will be seen by the last verse of the fifty-first chapter that the words of Jeremiah ended there. It is not known who added the last chapter. Some think it has been written as a preface to the Lamentations, or that it was written by some Jew at the suggestion of Ezra. Objection is taken to it owing to inaccuracies. The dates of the month, and also the years of the reign of Nebuchadnezzar do not strictly agree with other parts of Scripture. The "seventh year" of Nebuchadnezzar should be the end of the eighth, 3406½, as in 2 Kings xxiv. 12; the "eighteenth year," verse 29, should be the nineteenth, as in verse 12, and 2 Kings xxv. 8, when Zedekiah was taken. We also see that the total number of captives given in verse 30 does not agree with the statements in verses 28, 29, 30; they also fall far short of the number in 2 Kings xxiv. 15, 16. In verse 27, the 25th day should be 27th, as in 2 Kings xxv. 27.

It is better, therefore, to let the Book of Jeremiah end where it is stated to end.

Respecting the subsequent incidents of the life of the prophet: It is said by Jerome (born 320 A.D.) that Jeremiah was stoned to death at Tahpanhes, Egypt, about 3420, for his boldness in reproving the wickedness of the Egyptians.

The daughters of Zedekiah (Jer. xliii. 6) went to Egypt; one of whom is said to have been Tea Tephi, who afterwards went to Ireland, and was a queen there. From her, says the Rev. A. B. Grimaldi, M.A., our Queen Victoria has descended. The genealogy leaflet, price 2d., is published by Robert Banks and Son, Racquet Court, Fleet Street, London.

In the time of Jeremiah, Eclipse No. 1 was repeated in 3389, 3407, 3425.

## Lamentations—3416.

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THIS small book of five chapters was written by Jeremiah as Lamentations concerning the overthrow of the Jewish kingdom when the House of the Lord was burnt, and Zedekiah, the last king, was taken as a captive to Babylon, together with the chief persons of the city of Jerusalem. The year 3416 may therefore be placed in the margin of the five chapters. We obtain no additional information of historical interest from their perusal, but there is a feature belonging to them which is not given in our English versions, namely, chapters i., ii., and iv. have 22 verses, and each verse begins with one of the letters of the Hebrew alphabet. Chapter iii., as it contains 66 verses, has the name of the Hebrew letters at the beginning of two or three verses, and in this respect resembles the 119th Psalm. Chapter v., which is a prayer, has not these distinctions.



## Daniel—3398

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THE years in the Book of the Prophet Daniel are of importance, because the prophecies therein belong chiefly to our own times. In this respect, and also because of the prophecies of the book which had been fulfilled since the Christian era began—such as the precision with which the first advent of our Lord is recorded, and the subsequent fulfilment of the 1260 years, during which the four great empires flourished, and ceased 600 years after our era began—the Book of Daniel is unsurpassed by any other parts of Scripture for its demonstration of the truth of Divine revelation.

The methods by which we get the exact date of the commencement of the book are as follows:—

1. From the first verse which gives the third year Jehoiakim, King of Judah, in 3398.

2. From Jer. xxv. 1, where we have this same year, 3398, spoken of as “the fourth year” of the same king, and also as the first year of Nebuchadnezzar, namely the second half of 3398.

3. From 2 Kings xxiv. 12, which gives us the eighth year of Nebuchadnezzar as 3406½.

4. From 2 Kings xxv. 8, mentioning the “nineteenth of Nebuchadnezzar” in the latter part of the 3416.

5. From the cuneiform tablets of the years when the Babylonian Kings began, and placing the commencement of Nebuchadnezzar in 3398.

Now, as the Kings of Judah began their reigns with the sacred year, which started in the middle of the civil year, it is evident that the first half of 3398 (Dan. i. 1) would be the “third year” of Jehoiakim, and the second half the “fourth year” of the same King, as stated in Jer. xxv. 1. These two sources of information, together with the declaration that the fourth of Jehoiakim was the first of Nebuchadnezzar, give precision to the manipulation of the year 3398 as that in which Daniel and his companions were taken as captives to Babylon. Hence, as 3398 was the first of Nebuchadnezzar, his “eighth” would be ending in 3406½, the point of time when the 70 years of the Jewish captivity began, and his “nineteenth” year would be 3416, when Zedekiah was taken, and the Kingdom of Judah uprooted.

The year 3398 was table *L*; 3406 was *e*, and 3416 was table *o* of the solar cycle. Upon these years we can place our finger, knowing, as we do, that every solar cycle of the ancient Hebrews began alternately with a year, the last figure of which was 7 or 2. Therefore, as the cycle began 3387, table *L* was 3398, and as the next cycle began with 3402, table *e* was 3406, and table *o* would be 3416.

To obtain the 3rd and 4th years of Jehoiakim, the reader may see the Kings of Judah having their years on skeleton forms of the solar cycle. The first half of each year reigned is on the latter part of the civil year, and the second half on the next civil year. As already intimated, this is because the reigns began with the sacred year in the middle of the month, in honour of the exodus, in 2513½.

There is another confirmation of the year 3398 as the date of the commencement of the Book of Daniel. It is also one of considerable interest. A glance at the 3398, table *L*, of the solar cycle will show that it was a third year at the foot of which the intercalary 34 days were picked up in order to lengthen the three lunar years to solar time.



It is much to be regretted that Usher, and indeed, the Revisers, have stumbled, as usual, at the intercalary period, and in this case "the end of the days" in Dan. i. 18 are mentioned as though they were the end of three lunar years in verse 5. Whereas, "the end of the days" means the days at the end of the year 3398. It would be folly to think that Daniel and his three companions, who were growing young men, could be tested by the king's meat during three solar years. Naturally they would increase in physical build, and perhaps become bearded men in three years. But there is some reason in testing them during an intercalary month of 34 days. Moreover, if three years were intended, Daniel could not have stood before Nebuchadnezzar in the second year, as we learn in the next chapter.

There is another confirmation worthy of notice. Monumental history tells us that Nebuchadnezzar reigned 45 years. Now as 3406 was his "eighth," at the time Jehoiachim was taken to Babylon in his own first year, for he only reigned three months, we have 37 years left. In 2 Kings xxv. 27 it is said that when Evil-Merodach (who succeeded Nebuchadnezzar) began to reign, it was "the 37th of Jehoiachim's captivity."

Scripture is precise, and the Book of Daniel so strictly in accordance with the Science of Time, and that of astronomical phenomena, that the most intelligent mind must feel amazed at the splendour of its records, whilst the prophecies recorded by their completion in our own times cannot fail to obtain notice.

The Babylonian name of Daniel was Belteshazzar. We find it sometimes on cuneiform tablets as Bel-sur-uzar, and also Marduk-sur-uzar, which is its equivalent.

Daniel should precede Ezekiel, both according to time and pre-eminence, as a prophet.

*Chap. Verse.      Year,      Notes.*

### SYNOPSIS OF DANIEL'S HISTORY.

|      |  |
|------|--|
| 3398 | Daniel was taken as a captive to Babylon, Dan. i. 1.   |
| 3466 | Last record in the book when Babylon fell at the feast of Belshazzar.  |
| 3411 | Mentioned in Ezekiel xiv. 14, where he is classed with Noah and Job for righteousness.   |
| 3416 | Again mentioned by the Prophet Ezekiel xxviii. 3 for his wisdom.   |
| 3817 | In 1 Maccabees ii. 60, acknowledged as the best book in Apocrypha, owing to the precision of all its dates, they being of the same astronomical character as the canon of Scripture. The words are, "Daniel for his innocency was delivered from the mouth of lions" These words could not have been written 351 years after the death of Belshazzar if they were not correct. There are seven other references to Daniel in the Apocrypha, but the books are not considered equal to Maccabees. |
| 4029 | In St. Matthew's Gospel xxv. 15 our Lord styles Daniel as a prophet.   |
| 4029 | In St. Mark's Gospel xiii. 14 the words of the Son of God respecting Daniel being a prophet are repeated.  |
| 4062 | Hebrews xi. 33, "Stopped the mouths of the lions."   |

Chap. Verse. Year.

Notes.

- All the statements in the New Testament respecting the Son of Man coming in the clouds of heaven are from Dan. vii. 13., where they are first found: "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven"
- 4636 This year witnessed a remarkable fulfilment of Daniel's prophecy, namely, the end of the four great kingdoms after 1,260 years, in the fifth century of the Christian Era.
- 5895 (Our 1897.) Everything now transpiring verifies the prophecies of Daniel respecting the little horn, and also the ten toes of the image.

## DANIEL.

- i. 1 3398 The siege of Jerusalem was laid in the first half of the civil year, and was therefore the *third* year of Jehoiakim; but Daniel was taken as a captive to Babylon in the latter part of the year, which would then be the *fourth* of Jehoiakim (see Jer. xxv. 1), and first of Nebuchadnezzar.
- 5 3398 "The three years" means the third lunar year, and Daniel was to be fed on the king's meat during the 34 intercalary days which fell at the end of 3398, table 1 of the solar cycle.
- 18 3398 "The end of the days" means the extra 34 days at the end of every three years. After being dieted during this intercalary month, Daniel and his companions were brought before Nebuchadnezzar, viz., in his first year, as we see by the next chapter.
- 21 3398 Daniel from this year continued to the first year of Cyrus, which was 3468, a period of 70 years. It is supposed that he was 18 when taken to Babylon.

## FOUR GREAT EMPIRES.

- ii. 21 3399 Nebuchadnezzar's "second year." This chapter containing Daniel's interpretation of Nebuchadnezzar's dream of four great empires which lasted 1260 years, is narrated with dramatic interest. The fourth empire, Rome, had lasted 666 years when it ceased in 4636½ (our 637). It was then succeeded by the Mohammedans as one of its divisions, and thus typified by the feet of the image, began the treading-down of the holy city of Jerusalem, during another 1260 years, which finally end in 5896½ (our 1898 Easter); so that the first fulfilment of the prophecy was more than 600 years after the Christian era began, whilst the second fulfilment is now close at hand, when the stone cut out without hands is to smite the feet of the image. The length of the period of the kings forming the toes of the image is given in chap. vii. 24, 25; xii. 7; Rev. xi. 2.
- In 3407 Eclipse No. 1 took place the 190th time.

Chap. Verse. Year.

Notes.

|      |   |                     |  |
|------|---|---------------------|--|
| iii. | 1 | 3418.<br>or<br>3422 | Nebuchadnezzar set up an image of gold on the plain of Dura. The dimensions of this image may be regarded as typical of 2520 years. Thus 60 feet high, multiplied by 6 (the breadth), produce 360, which is a "time." Multiply this by 7, and the product is 2520, or "seven times." Again, to use another calculation, a lunar year of 354 days multiplied by 7, produces 2478, which, added to 3418 (the year in the margin) are 5896, the end of the Gentile times. But there is no certainty of the year 3418. It may have been 3422, 2478 added are 5900, the consummation or completion of Daniel's 70 weeks. However, as we cannot obtain the exact year, we can see some meaning in the image. See note on Ezekiel xxix. 2. Daniel could not be present when the image was set up, because he resided at Susa in Persia, about 260 miles from Babylon. |
|------|---|---------------------|--|

## SEVEN TIMES.

|     |   |      |  |
|-----|---|------|--|
| iv. | 1 | 3434 | Nebuchadnezzar's proclamation. I agree with Usher respecting this date, which is confirmed by Babylonian history, from which we learn that Nebuchadnezzar reigned 45 years, which he almost completed by beginning in the latter half of 3398, table <i>L</i> , and dying in the same year of the solar cycle, which was 3443½. We get the exact time of the succession of Evil-Merodach to the throne from 2 Kings xxv. 27., namely 27th day of the 12th sacred month, table <i>L</i> , which was Saturday. It was also the 37th of Jehoiachim's captivity, as this verse says, from 3406½. |
| 16  |   | 3434 | Now in this chapter we have "seven times" mentioned in four verses. They represent the short method of computation, namely, seven years, which was the period of Nebuchadnezzar's insanity; but they have a prophetic reference to the "seven times" 360 years. That is to say, instead of their first meaning of seven times 360 days, they prophetically indicate seven times 360 years, which is the long measurement or division of a circle.  |

We see this by the following:—

3434½ Dream of a tree.

1 verse 29.

7 lunacy.

3442½ completed.

2484 are 2520 prophetic.

5926½ end of Jewish times and date of the millennium.

2520 years of 360 days each are 2484, as above, or 36 less than solar years. By the measurement supplied in this chapter we also obtain the end of the Gentile Times in 5896½.

Chap. Verse. Year.

Notes.

|                     |                                  |                                  |                    |
|---------------------|----------------------------------|----------------------------------|--------------------|
| Gentile times began | $3376\frac{1}{2}$<br><u>2484</u> | $3406\frac{1}{2}$<br><u>2484</u> | Jewish times began |
| Prophetic time ends | $5860\frac{1}{2}$<br><u>36</u>   | $5890\frac{1}{2}$<br><u>36</u>   | Prophetic ends.    |
| Solar times ends    | $5896\frac{1}{2}$                | $5926\frac{1}{2}$                | Solar time ends.   |

The character of the measurement is that 2520 years of 360 days each are 907, 200 days which are 2484 solar years. There are other examples in Scripture of a day for a year, one of great importance is the date when the Jewish Kingdom was uprooted in 3416, when Zedekiah the last King was taken and the House of the Lord burnt. The 2484 added to 3416 are 5900 "the consummation" mentioned in Dan. ix. 27. when the 70 weeks are completed, by the remaining half week or  $3\frac{1}{2}$  years of the great tribulation following the end of the Gentile times in  $5896\frac{1}{2}$ , our 1898 (Easter).

Nebuchadnezzar only lived a few days after his reason was restored. His proclamation chap. iv., was before his lunacy.

v. 1 3466 $\frac{1}{2}$ 

Belshazzar's feast. Babylonian history has been incomplete, but recent discoveries show that—

3443 $\frac{1}{2}$  Nebuchadnezzar died.

3443 $\frac{1}{2}$  Evil Merodoch reigned 2 years.

3446 Nergal-zur-zur, the Nergalsharezzur of Jeremiah xxxix. 13, began after murdering his predecessor, and reigned about 3 years.

3449 Labasi-Kurdur, his son, when but a child, reigned nine months.

3450 Nabonidus, about 17 years, Bel-zar-uzur, the Belshazzar in the Book of Daniel, was son of Nebonidus as the second ruler in the kingdom but associated with his father. This is why Daniel was promised to be the "third" ruler, verse 7.

5 3466 $\frac{1}{2}$ 

The writing on the wall.

A monument has been discovered stating that Nabonidus came to the throne at the vernal equinox, 21st March. The feast was a commemoration of the event. The record contains 500 lines in 11 cols, and gives much information about the rise of the new empire, the death of Sennacharib and the remarkable dreams of Nebuchadnezzar, and the above reigns.

25 3466 $\frac{1}{2}$ 

Here we are told that God counted the number of days (years) of the Kingdom of Babylon, the end. It was therefore divided and given to the Medes and Persians. Now as the Kingdom of Babylon lasted 90 years, and this hand-writing on the wall was seen in 3466 $\frac{1}{2}$  we easily find that the new empire began in 3376 $\frac{1}{2}$ , which was the beginning of the Gentile Time, set forth by the rise of the "first beast" of Dan. vii.

vi. 1 3466

Darius, the Mede. It was by the sword of Cyrus that Babylon fell, but Darius who is distinguished from the

others of the same name is called the Mede. He seems to have been Astyages, the last King of the Medes, and became the first ruler of Babylon after the fall of the Kingdom, by the sword of Cyrus. On attaining to this great extension of his dominions, Darius, divided his Kingdom into 120 provinces, appointing a Prince to each. Over these 120 Princes were three Presidents, of whom Daniel was first. Thereupon the other two Presidents and the 120 Princes sought occasion to destroy Daniel. They did this by inducing Darius to make a decree that whosoever should ask a petition of God or man during 30 days, except of the King, should be cast into a den of lions. But Daniel, although he knew that the decree was made, continued to pray to God three times a day. On the King being informed of this, he saw the malicious intention against Daniel, and laboured to avoid the result; but the decrees of the Medes and Persians were never revoked and Daniel was put into the lions' den. God delivered him by sending an angel to shut the mouths of the lions. Daniel was taken out of the den and the King ordered that his enemies should be thrown amongst the lions, which quickly destroyed them. So Daniel prospered and continued to the reign of Cyrus, the Persian, who succeeded Darius whose reign was less than three years.

vii. I 345½

The history goes back to the time when Belshazzar was acting as king in Babylon. This chapter is one of great importance, because it refers to the beginning of the new empire of Babylon in 3376½, when the Assyrian empire fell on the conquest of Nineveh by the united forces of the Medes and Babylonians. From this point of time there is an *unbroken continuation* by prophetic periods to the end of the Gentile Times in 5896½, the subsequent close of the Jewish Times and the beginning of the Millenium in 5926½; so that whoever displaces any of the periods mentioned in the Scriptures, subsequent to the rise of the new empire of Babylon, described in this chapter as the first beast, throws the prophetic line into confusion by having these periods overlapping each other.

This chapter is also of great importance because it contains the greatest and most impressive prophecies found in the Bible, extending, with several stages, down to our own times, over a vast period of 2550 years. The events which this chapter foretells are also of the sublimest character, and inasmuch as the first half of 2520 years was not completed till more than 600 years after the Christian Era began, namely, by the Mahomedan power succeeding to the domination over Jerusalem, after the 666 years of the "fourth beast" were completed, all intelligent men have in these prophecies overwhelming evidence of their Divine origin. Let it also be said that as they have held



| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
|                     |              | the truth of their continuance for now nearly the second 1260 years, we have abundant reasons for expecting to see their full completion in $5896\frac{1}{2}$ (1898), really the eighth stage of their characteristic greatness. |
|                     |              | The four beasts were :—  |
|                     |              | Babylon from $3376\frac{1}{2}$ to $3466\frac{1}{2}$ continued 90 years.  |
|                     |              | Medo-Persians „ $3466\frac{1}{2}$ „ $3666\frac{1}{2}$ „ 200 „  |
|                     |              | Grecians „ $3666\frac{1}{2}$ „ $3970\frac{1}{2}$ „ 304 „   |
|                     |              | Romans „ $3970\frac{1}{2}$ „ $4636\frac{1}{2}$ „ 666 „   |
|                     |              | 1260   |
|                     |              | Mohammedans took Jerusalem at the end of the 1260 years.   |

It is also interesting to notice that we have in the book of Daniel a feature which is a remarkable proof of its Divine inspiration. We can obtain the same year by either solar or lunar calculations. The seventy weeks are dated in solar years from the 7th year of Artaxerxes, and in the lunar years from the 20th, both producing the date of the crucifixion (See notes on ix. 24). In like manner 2520 solar from the rise of the new empire of Babylon in  $3376\frac{1}{2}$ , or 2520 lunar years from the date of Daniel's vision in  $3451\frac{1}{2}$ , both give  $5896\frac{1}{2}$  as the end of the seven times of the Gentiles :—

|                    |           |                    |       |
|--------------------|-----------|--------------------|-------|
| $3376\frac{1}{2}$  |           | $3451\frac{1}{2}$  |       |
| $\underline{2520}$ | solar are | $\underline{2445}$ | lunar |
| $5896\frac{1}{2}$  |           | $5896\frac{1}{2}$  |       |

Indeed, with the exception of the first chapter of Genesis, there is no part of Scripture which contains so much astronomy as the Book of Daniel. This seems to be the reason why it has been attacked by men who have not been able to comprehend its scientific merits or gauge the periods of time and sublime planetary motion with which the incidents of the book are associated.

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| vii. 21             |              | It is instructive to learn from this verse that the little horn of Mohammedanism made war with the saints and prevailed against them until the Ancient of Days came, because we find that the treading down of Jerusalem by the little horn is to be 1260 years. By this it seems that the Ancient of Days comes in $5896\frac{1}{2}$ , when the Gentile Time ends, and therefore, as we read in this chapter, that the Son of Man comes in the clouds of heaven to the Ancient of Days, the coming of the Son of Man is close at hand. |
| viii. 1             | 3453         | The third year of Belshazzar.<br>We have here the vision of Daniel concerning the rise of the Grecian Kingdom, which was the third beast of chapter vii. Its fulfilment is confirmed by history, and Josephus tells us that the Jews showed the words of Daniel to Alexander the Great, who thereupon took  |

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|          |       |  |
|----------|-------|--|
| viii. 14 | 3453  | <p>courage and marshalled his troops before those of Darius Condamannus, the Persian King. Indeed, the prophecies of Daniel are history foretold, and this was so evident to men in the early part of the Christian Era that the book was said to have been written after the events; but as other parts of Daniel's prophecies have been fulfilled in the same remarkable way several centuries after this charge was made, the wicked insinuation is seen to be of no worth.</p> <p>Unto 2300 days, Evidently meaning years, for this number of days has long since been past. Unto 2300 is the end of 2299 years solar, and if we start with 3557½, the 20th of Artaxerxes (Neh. ii. 1), and omit the 3½ years ministry of our Lord, and the subsequent 40 during which the apostle preached in Jerusalem, then 2999 years end at the consummation of the 70 weeks in 5900. See "Appointed Time." But 2300 solar years are about 2230 lunar, which from 3666½, rise of Alexander the Great, end in 5896½.</p> |
| 9. 12.   | 3466½ | <p>The first year of Darius the Median. This chapter belongs to the year when Cyrus took Babylon; but its great notoriety is the marvellous prophecy of 70 weeks determined on "Thy people and upon thy holy city."</p>  |
| 9. 2.    | 3466½ | <p>Daniel states that he understood by books the accomplishment of the 70 years of the desolation of Jerusalem according to the prophecy of Jeremiah xxv. 11. The period was from the destruction of the House of the Lord by fire, when Zedekiah was taken in the latter part of 3416, and was therefore completed in 3468½, when Cyrus became King and granted permission to the Jews to return to Jerusalem. See Ezra i. 1.</p>   |

## THE SEVENTY WEEKS.

|                             |                               |   |              |             |                             |                               |                  |                               |                          |                          |
|-----------------------------|-------------------------------|---|--------------|-------------|-----------------------------|-------------------------------|------------------|-------------------------------|--------------------------|--------------------------|
| ix. 24                      | 3466½                         | <p>This wonderful prophecy, 69 weeks of which were remarkably fulfilled at the baptism of our Lord, and 69½ at his crucifixion, needs but a few words of explanation when proper measurement is used.</p> <p>These 70 weeks taken from either Ezra or Nehemiah give both the manifestation of the Son of God at His baptism in 4026 and His crucifixion in 4029½, but the date of Ezra is the best because it divides into "7 weeks" and "62 weeks," whilst that of Nehemiah will not separate in this way without the time being first transferred into solar years. The fact is Ezra's date is by solar years and that of Nehemiah, lunar years.</p> <table> <tr> <td>Ezra vii. 7.</td><td>Neh. ii. 1.</td></tr> <tr> <td>3543 the 7th of Artaxerxes.</td><td>3557½ the 20th of Artaxerxes.</td></tr> <tr> <td>486½ solar years</td><td>472 solar years (486½ lunar).</td></tr> <tr> <td>4029½ Messiah "cut off."</td><td>4029½ Messiah "cut off."</td></tr> </table> | Ezra vii. 7. | Neh. ii. 1. | 3543 the 7th of Artaxerxes. | 3557½ the 20th of Artaxerxes. | 486½ solar years | 472 solar years (486½ lunar). | 4029½ Messiah "cut off." | 4029½ Messiah "cut off." |
| Ezra vii. 7.                | Neh. ii. 1.                   |   |              |             |                             |                               |                  |                               |                          |                          |
| 3543 the 7th of Artaxerxes. | 3557½ the 20th of Artaxerxes. |   |              |             |                             |                               |                  |                               |                          |                          |
| 486½ solar years            | 472 solar years (486½ lunar). |   |              |             |                             |                               |                  |                               |                          |                          |
| 4029½ Messiah "cut off."    | 4029½ Messiah "cut off."      |   |              |             |                             |                               |                  |                               |                          |                          |

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## THE CONSUMMATION.

ix. 27 3466 $\frac{1}{2}$ 

It is clear that 69 $\frac{1}{2}$  weeks have occurred and that the remaining half week, or 3 $\frac{1}{2}$  years are in the future, and will follow the end of the Gentile Times in 5896 $\frac{1}{2}$ , as intimated in verse 27, which speaks also of the "consummation" or completion of 70 weeks in 5900.

End of Gentile Times .. 5896 $\frac{1}{2}$  (our 1898 $\frac{1}{4}$ ).

7th of Artaxerxes .. 3543 less.

---

2353 $\frac{1}{2}$

From Crucifixion 4029 $\frac{1}{2}$  to  
end of Gentile Times  
in 5896 $\frac{1}{2}$  is

---

1867 less for this interval.

The Great Tribulation .. 486 $\frac{1}{2}$  the 69 $\frac{1}{2}$  weeks of 7 years.  
3 $\frac{1}{2}$   $\frac{1}{2}$  week.

---

490 or 70 weeks.  
7 multiply.

---

490

The half week following the end of the Gentile times in 5896 $\frac{1}{2}$  is the restoration of the Jews in the great tribulation, which lasts 3 $\frac{1}{2}$  years. It is worthy of notice that if Creation was not the first year of all the dates in the above tables, they could not be constructed. All A.M. years prove creation year.

x. I 3470 $\frac{1}{2}$ 

The third year of Cyrus.

4 3470 $\frac{1}{2}$ 

This 24th day of the 1st sacred (7th civil) month is on the solar cycle, table z. The Sabbath Days of the month were 3, 10, 17, 24, the last being the date mentioned. Daniel, therefore began his three weeks of fasting on Sabbath Day, the 3rd of the month and ended on the 24th. It is worthy of notice that the year 3995 was the same year of the solar cycle, when Gabriel, on also the same date and day of the week, appeared to the Virgin Mary, respecting the birth of our Lord.

xi. I 3470 $\frac{1}{2}$ 

The Angel continues the prophecies.

31 3470 $\frac{1}{2}$ 

Here is a prophecy of the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate which was fulfilled in 4636 $\frac{1}{2}$ , when the Saracen Mohammedans took possession of Jerusalem.

xii. I 3470 $\frac{1}{2}$ 

And at that time, evidently the time of the end spoken of, repeatedly in the previous chapter, Michael stands up for the Jews who "at that time shall be delivered." The character of the time referred to is seen by the statement that it shall be a time of trouble—the great tribulation, and the resurrection of the holy dead. It is a matter of opinion perhaps, as to what is the meaning of the words, "some to shame and everlasting contempt," seeing that this is not the general resurrection. We understand that the wicked do not rise at the first resurrection. It may be, however, that

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|    |       |   |
|----|-------|---|
|    |       | some of the righteous who are raised will experience self-shame and everlasting self-contempt, owing to unfaithfulness in respect of their duty to God and His word.—Their works burned but themselves saved as "by fire." Persons who reject parts of Scripture, such as the early chapters of Genesis by endorsing evolution, or who are not so faithful as they ought to be in warning others, may have great reasons for self-shame when they stand in the light of eternity.   |
| 3  | 3470½ | This seems to be the rapture when the living saints together with the resurrected dead are caught up.   |
| 7  | 3470½ | A solemn affirmation that the time to the end of these wonders of which the angel had been speaking, should be 1260 years after the four empires.   |
| 11 | 3470½ | Here we read of a subsequent termination. That is to say, after the conversion of the Jews as stated in the latter part of verse 7, and the great tribulation (verse 10), there will be another termination, and the events from which it is to be calculated are given together with the number of the years which follow them. The events are described in the same words as those in chap. xi. 31. As there are events associated with the number of the years of the prophecy, we must not separate them nor must we misplace the 1290 years by attaching them to some other event. They end in 5926½ the date of the completion of the Jewish time and the beginning of the millennium.  |
| 12 | 3470½ | Blessed is he that waiteth and cometh to the 1335 days, that is unto the end of 1334 years. It is not clear that this is a further termination of 45 years after the 1290, as 1290 is 30 later than 1260.<br>If we start with 3376 the year when Daniel's prophecies begin by the rise of the first beast and then add the two periods of 1290 and 1335 mentioned in verses 11 and 12, we have the following:—<br>3376 Beginning of the Gentile times.<br>1290 Dan. xii. 11.<br>1335 Dan. xii. 12.<br><hr/> 6001<br>Then if we take these years in their lunar capacity by deducting 75, we have 5926 as the date of the millennium. The 1000 years would then expire in 6926, and leave about 75 for subsequent loosing of Satan to again deceive the world, and for the general resurrection and judgment before 7000 is reached.<br>I know of no other interpretation. |

What I see in chapters xi. and xii. is that the times spoken of are *years* (xi. 13 margin), and that the Saracen Mohammedans should come and take away the daily sacrifice and place the abomination that maketh desolate, verse xxxi. They did this in 4636½. Then this wicked power shall plant the tabernacles of his palace between the seas (Constantinople), but shall come to his

end. In xii. 6 it is asked how long it shall be to the end of these wonders, that is the wonders in xi. and the three verses of chapter xii. The angel solemnly affirms that it shall be 1260 years. The resurrection of the Holy dead is in xii. 1, and the great tribulation follows for  $3\frac{1}{2}$  years, but verse 3. is the rapture when the saints are caught up.

In verse 11 of chapter xii. the language is the same as in xi. 31, namely, the taking away of the daily sacrifice and the setting up of the abomination of the desolation from which event 1290 years are to follow, which will be 30 after the resurrection. The event is given from which the 1290 are to occur.

Now as 1260 is mentioned in strong affirmation before the 1290 are spoken of, they must end first and be the end of these wonders. The 1290 seems to refer to the converted Jews, whose seven times are completed in  $5926\frac{1}{2}$ , which is 30 years subsequent to the 1260.

The foregoing is the prominent outline.

In Daniel's time the eclipse No. 1 repeated itself, after periods of 18 years and 10 days, as follows: 3407, 3425, 3443, 3461.

## Ezekiel—3406.

Though placed in the Canon of Scripture before the book of Daniel, Ezekiel began to prophecy at a later period, whilst his subjects are not equal to those written by him, to whom the all-wise God, who declares the end from the beginning, revealed the future ages of the world, extending over "seven times," or 2520 years. We must, therefore, place Ezekiel after Daniel in the order of history.

One great feature in the Book of Ezekiel is that he dates all his years from the great captivity of 3406 $\frac{1}{2}$ . This was perhaps a matter of necessity, seeing that there were no years of the reigns of kings which he could use. But this new course which Ezekiel adopted gives us additional facilities, so that with the solar cycle before us, we not only identify the years of which the prophet speaks, but also easily find the days of the week belonging to the dates which he uses.

There is another point of historical interest which Ezekiel gives us, namely, the rise of the new empire of Babylon, 30 years before the great captivity of the Jews in 3406 $\frac{1}{2}$ . He states in the first verse that the captivity was "the thirtieth year," and therefore 3376 $\frac{1}{2}$ . As we know that this new empire rose when Nabopolassar, aided by the troops of Media, subdued Assyria, and as we also see that this new empire was the rise of the first beast of Dan. vii., we have a clear definition of the beginning of the Gentile Times, from which point, all the subsequent periods of Scripture proceed in succession, and form a compact line up to the millennium.

As to his personal history Ezekiel was both a priest and a prophet, and went into captivity in 3406 $\frac{1}{2}$ , when Jehoiachin was carried to Babylon.

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Notes.

i. 1

3406 $\frac{1}{2}$

The "thirtieth year" is an allusion to the new empire of Babylon when she became mistress of the world by the overthrow of Assyria. As the great captivity, to which this verse also alludes, was when the sacred year was expired 3406 $\frac{1}{2}$  (2 Chron. xxxvi. 10), we have the point



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Notes.

2

3410½

determined with precision when the new empire arose in 3376½. Year 3407 was eclipse No. 1. the 191st time. There is however some ambiguity in the translation found in our English Bibles respecting this year 3410. The prophet in the first verse also speaks of the 5th day of the 4th month; but this date belongs to the fifth year of the captivity as stated in verse 2. The French Bible is more clear. It says, the fifth year after Jehoiachin's captivity. The German Bible says, in the 30th year in the 5th day of the month, as I was among the captives on the river Chebar, I saw the heavens opened and God showed me visions. The same 5th day of the month was also in the fifth year after Jehoiachin was led captive to Babylon.

Our English versions should read; In the 5th day of the same 4th month, which was the 5th year of King Jehoiachin's captivity, the word of the Lord came, &c. All this is clear by the solar cycle, 3406 was table (e), and as the captivity began in the middle of the year, the 5th year commenced in 3410½, table (z), where we see that the 5th day of the 4th sacred month was Sabbath Day, which was always the day exalted and sanctified by God in giving messages or visions. See the figure "5" at the beginning of the fourth sacred month. All the figures of the solar cycle are the dates of the months on which the Sabbath Day fell.

ii 1

3410½

This title "son of man," occurs 89 times in the book.

iii 1

3411

The roll, and the prophet sent to the Israelites.

iv 1

3412

There are several instances belonging to the dates and periods in the Book of Ezekiel in which Almighty God deals with the Hebrews on the principle of "seven times." This chapter is the first instance of this character in Ezekiel; the prophet was commanded to pourtray on a tile, or slate, the city of Jerusalem, and then form a miniature siege against it. He was also to bear the iniquity of Israel for 390 days, and afterwards that of Judah for 40 days. Each day was to be for a year, and as the total is 430, it was a representation of the sojourn which was begun by Abraham in 2083½ and ended with the exodus from Egypt in 2513½. As seen in the following chapters the judgment on the people was to be of a three-fold character. Hence three times this 430 are 1290 years, mentioned in Dan. xii. 11.

The subject seems to go further than this. A time is 360 years and seven times 360 are 2520; but if we reckon 360 days to a year, these seven times are only 2484 solar years, which is 36 less than 2520. Indeed 2484 are seven times 360 prophetic years as we call them, and constitute a period which we often find in Scripture. We have them connected with the end of the Jewish Kingdom in 3416, from which they reach the "consummation," or completion of the 70 weeks in 5900. In the next place we have these 2484 from the seven

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|        |   |       |   |
|--------|---|-------|---|
|        |   |       | times of the lunacy of Nebuchadnezzar in 3442 and ending with 5926½, the date of the end of Jewish times. They are no less conspicuous in this chap. iv. of Ezekiel. Thus 3412 the date of the chapter, and 2484 are 5896, the end of the Gentile Times, when the affliction of the Hebrews end with their restoration.   |
| v.     | i | 3412  | The subject continued.  |
| vi.    | i | 3412  | More judgments.   |
| vii.   | i | 3412  | The final desolation,   |
| viii.  | i | 3411  | This 6th year of the captivity was table <i>j</i> of the solar cycle, and the 5th day of the 6th sacred month was another Sabbath day. See the figure "5" at the beginning of the last month.   |
| ix.    | i | 3411  | Some sealed for preservation. This sealing is similar to that in Rev. vii. 3.   |
| x.     | i | 3411  | The vision of the firmament.  |
| xi.    | i | 3411  | The Prophet caught up by the Spirit.  |
| xii.   | i | 3411  | The rebellious house.   |
| xiii.  | i | 3411  | Lying prophets.   |
| xiv.   | i | 3411  | Ezekiel visited by the elders.  |
| xv.    | i | 3411  | The vine-tree.  |
| xvi.   | i | 3411  | Abominations of Jerusalem.  |
| xvii.  | i | 3411  | A riddle put forth.   |
| xviii. | i | 3411  | The sour grapes.  |
| xix.   | i | 3411  | A lamentation.  |
| xx.    | i | 3412  | This 7th year of the captivity was table <i>k</i> , and the 10th day of the 5th sacred month was another Sabbath day. See the figure "10" in the last month but one.  |
| xxi.   | i | 3412  | A prophecy against Jerusalem.   |
| xxii.  | i | 3413  | Jubilee year, the 18th.   |
| xxiii. | i | 3413  | The word of the Lord.   |
| xxiv.  | i | 3415  | This 9th year of the captivity was tables <i>m</i> and <i>n</i> . The 10th month sacred was in first half of <i>n</i> , and the 10th day Sunday, because the 9th was Sabbath Day, Saturday. A similar day may have been chosen because it was the day when Nebuchadnezzar set himself against Jerusalem. See 2 Kings xxv. 1. Ezekiel was a contemporary with Jeremiah, but was one of the captives in Babylon, whilst Jeremiah was still in Jerusalem. It is remarkable that altogether 200 leagues from the Holy City. Ezekiel, by a Divine communication, was able to show what was going on so far from Babylon. He did this in the morning. See verse 18. |
| xxv.   | i | 3415  | God's vengeance to the Ammonites.   |
| xxvi.  | i | 3416½ | This 11th year of the captivity began with the middle of the civil year, and the first day of the (sacred) month was Sabbath day, table <i>o</i> . See figure "1" in the solar cycle. We learn this also by what has just been said of the 9th year, which would end at the middle of table <i>n</i> .  |
| 7      |   | 3417  | After Nebuchadnezzar had taken Zedekiah a captive, and burnt the House of the Lord and chief buildings in Jerusalem, towards the end of 3416, he marched against Tyrus.   |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| xxvii. 1            | 3417         | About the fall of Tyrus.  |
| xxviii. 1           | 3417         | Judgment upon the Princes of Tyrus.   |
| xxix. 1             | 3416         | The history goes back to the 10th year of the Jewish captivity and the 10th month sacred, which was in the first half of table <i>o</i> . The 12th day was Sabbath Day. See figure "12" in the fourth civil month.  |
| 2                   | 3416         | A prophesy against Pharaoh Hophra. Nebuchadnezzar had already smitten Egypt in 3398, the year when Daniel was made a captive, namely when Pharaoh Necho was on the throne.  |
| 13                  | 3416         | These 40 years seem to be from 3398, when Nebuchadnezzar smote Pharaoh Necho, and ended in 3438, when Pharaoh Hophra ceased to reign. See Jer. xlv. 30.   |
| 17                  | 3432½        | This 1st day of the 1st sacred month was table <i>a</i> and the day was Tuesday. This smiting of Egypt was the fulfilment of the prophecy in verse 2, and is the reason why the event is recorded in this chapter. We see this by the fact that the rest of the book of Exekiel resumes the 11th year and ceases in the 25th. |
| xxx. 1              | 3417         | Prophecies against Egypt continued.   |
| 17                  | 3417         | This Pi-beseth is Bubastin which now consists of large ruins of brickwalls. Mr. Edouard Naville found numerous inscriptions here in 1887. One referring to the Shepherd Kings who were evidently highly cultured men, originally coming from Mesopotamia. Aven is supposed to be Heliopolis.                                  |
| xxxi. 1             | 3416½        | This 11th year was table <i>o</i> . The 1st day of the 3rd sacred month was Tuesday.  |
| xxxii. 1            | 3418½        | The 12th year of the captivity began in the middle of 3417, but the 12th sacred month would be the middle of 3418. The 1st day was Friday. Table <i>b</i> .   |
| 7                   | 3418½        | The reading of this and the 8th verses indicate a solar eclipse in the year 3479 on the first day of the 8th month. It was at this time that Cambyes, the King of Persia, conquered Egypt and removed Psammaticus III. from the throne.   |
| 17                  | 3417½        | The 15th of the month in the beginning of the 12th year was table <i>a</i> , and the day was Tuesday. The Sabbath Days of this month were the same dates as those in the Exodus year, in 2513½, table <i>z</i> .  |
| xxxiii. 1           | 3418         | The prophet appointed as a watchman.  |
| 21                  | 3418         | The 12th year of the captivity began in the middle of 3417, but the 10th month was in the civil year 3418, table <i>b</i> . The 5th day was Sabbath Day. See figure "5" at the beginning of the fourth civil month.   |
| xxxiv. 1            | 3418         | A reproof of the Shepherds.   |
| xxxv. 1             | 3418         | Prophecy against Mount Seir, Arabia.  |
| xxxvi. 1            | 3418         | Prophecy against the Mountains of Israel.   |
| xxxvii. 1           | 3418         | The hand of the Lord.   |
| 16                  | 3421         | Junction of Judah and Israel prophesied. See also verse 22. This is same year on the cycle as end of Gentile Times in 5896.   |
| xxxviii. 1          | 3421         | The army of Gog and Magog.  |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| xxxix. i.           | 3421         | Judgments upon Gog.   |
| xl. i.              | 3430         | This 25th year of the captivity began in the middle of 3430. table <i>n</i> , and the 10th day was Thursday. This was in the 14th year after the city was smitten in 3416, table <i>o</i> .   |
| xli.                |              | This and the following chapters to the end of the book are remarkable prophecies of the completion of the new city of Jerusalem and a new temple. The latter has certainly not yet been built up to the time I write these lines in the spring of 1897 A.D. If we add 2484 solar years (which are 2520 prophetic), to this 3430 we reach 5914; so that as the prophet had a vision of a new temple 14 years after the city was smitten, when Zedekiah was taken, the new temple will be completed in 14 years also after the consummation, or end of the 70 weeks of Daniel in 5900, as explained in my notes of Daniel ix. 27. The last verse says, "and the name of the city from that day shall be—The Lord is there." |
| xlii.               |              |   |
| xliii.              |              |   |
| xliv.               |              |   |
| xlv.                |              |   |
| xlvi.               |              |   |
| xlvii.              |              |   |
| xlviii.             |              | For Jubilee year, the 18th, see note chap. ii. 1.   |

### Obadiah—3417.

Nothing is known of the personal history of this prophet. There are about a dozen Obadiahs mentioned in the Bible, but the only clue to the personality of the Prophet Obadiah is that from the words he has written (all of which are comprised in one chapter), he prophesied immediately after the captivity of Zedekiah, which was in the latter part of 3416. We may, therefore, place the "vision of Obadiah" in 3417. It will be seen from verses 10-14 that Edom (which is Esau), is chided for indifference, and even elation in the day when the children of his brother Judah were destroyed. In the last verse the prophet rejoices, that notwithstanding the overthrow at Jerusalem, "the Kingdom shall be the Lord's."

The 18th Jubilee was in 3413, four years before Obadiah prophesied.

### Book of Ezra—3468 and 3543.

The history written in the Book of Ezra is a marvellous record of astronomical time, and possesses an imperishable interest all its own. Babylon—the haughty city built by Nebuchadnezzar, whose troops held Assyria and all the world in subjection—fell before the sword of Cyrus in 3466½ whilst Belshazzar, the king, was feasting with a thousand of his lords and drinking wine out of the golden and silver vessels brought from Jerusalem. In that night, yea, "in the same hour," came forth a mysterious hand which wrote upon the wall, "Thy kingdom is divided and given to the Medes and Persians."

The Book of Ezra commences with the 1st year of Cyrus, 3468, which is a continuation of 2nd Chron., and it was not till 75 years after the end of the first

captivity in that year, and the subsequent completion of the building of the second temple, that Ezra followed those who had returned to Jerusalem in the 1st year of Cyrus. Ezra went up in the 7th year of Artaxerxes, (3543½) with some of the priests and singers. (vii. 6).

There were two captivities. The first began early in 3398, when Nebuchadnezzar carried Daniel and his companions, and the costly vessels of the Temple to Babylon, and the second began in 3406½, eight years later, when he exported the youthful king Jehoiachin and all the chief people. Both captivities were 70 years, ending in 3468 and 3476½.

The following will show the consecutive order of the events referred to :

3398½ First captivity began. See  
2 Chron. xxxvi. and Dan. i.

70

3468½ End of first captivity.  
75 years more.

3543½ Ezra went up to Jerusalem  
in 7th Artaxerxes. See  
Ezra vii. and xiii. 31.

3406½ The great captivity began.  
70 2 Chron. xxxvi. 9, 10.

3476½ Captivity ended.  
67 years more.

3543½ Ezra went up to Jerusalem.  
7th Artaxerxes.  
14 years more.

3557½ Nehemiah went to Jeru-  
salem. 20th Artaxerxes.  
12 He remained there. Neh.  
v. 14.

3569½ Returned at intercalary in  
32nd of Artaxerxes.

The above year, 3543½, which was the 7th of Artaxerxes, was the starting point of the seventy weeks of Daniel. If we commence them with the 20th of Artaxerxes, they will not form into weeks.

The Book of Ezra by being a continuation of the Chronicles to the 7th of Artaxerxes, namely, from 3468 to 3543-4 covers 75 years, after which there was an interval of 14 years, and the history of the Book of Nehemiah began in 3557.

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
| i. 1                | 3468½        | The first year of Cyrus, Table g. This was 70 years from the lesser captivity or oppression, in 3398½ when Daniel was taken to Babylon in the first year of Nebuchadnezzar. See Jer. xxv. 1, where it is called the 4th of Jehoiakim, because this captivity began in the latter half of the civil year; but in Dan. i. 1., it is called the 3rd of Jehoiakim, owing to the siege commencing in the first half of same year. The apparent contradiction arises because Jehoiakim began to reign in the middle of the civil year, 3395. |
| ii. 1               | 3468½        | This chapter is the same as Neh. vii., because the persons mentioned came up to Jerusalem out of the great captivity of 70 years which began in 3406½ and ended in 3476½. It is a record of what occurred in the latter year.  |
| iii. 1              | 3469         | Here the history resumes as a continuation of the first  |



Chap. Verse. Year.

Notes.

|       |    |       |  |
|-------|----|-------|--|
|       |    |       | chapter. The 7th sacred was the first civil month of 3469, table <i>h</i> , and the 1st day was Friday.  |
|       | 4  | 3469  | Feast of tabernacles on 15th of the 7th sacred month, <i>h</i> .   |
|       | 6  | 3469  | Burnt offerings on 15th of the 7th sacred month, <i>h</i> .  |
|       | 8  | 3469½ | Levites appointed on 2nd sacred month; their second year of coming to Jerusalem began.   |
|       | 10 | 3469½ | Foundation of Temple laid in 2nd month.  |
| iv.   | 1  | 3469  | Adversaries.   |
|       | 6  | 3476  | Ahasuerus was a common title of Persian monarchs, as Pharaoh was of those of Egypt. The man here mentioned was Cambyses.   |
| iv.   | 7  | 3482  | This Artaxerxes was Smerdis, the usurper, who reigned the last seven months of this year.  |
|       | 10 | 3482  | Asnapper, probably Assur-bani-pal the King of Babylon.   |
|       | 11 | 3482  | Smerdis, the usurper, table <i>g</i> .   |
|       | 23 | 3482  | Smerdis.   |
|       | 24 | 3484  | Second of Darius Hystatapus, <i>h</i> , the work of building ceased about 18 months.   |
| v.    | 1  | 3484  | Prophecies by Haggai and Zechariah. See Hag. i. 1 to 15; ii. 10 and Zech i. 7.   |
| vi.   | 1  | 3484  | The search for the decree of Cyrus made in 3468.   |
|       | 15 | 3488½ | House finished. The 3rd day of Adar, the 6th civil month, was Wednesday, table <i>l</i> .  |
|       | 19 | 3488½ | Passover on 15th of 1st sacred month, Tuesday, which was same date and day of the exodus.  |
| vii.  | 1  | 3543  | Artaxerxes Longimanus. Here Ezra is first mentioned in this book; but its early chapters are really a continuation of Chronicles. This year was the 7th of Artaxerxes, from whom Ezra received the decree respecting the House of the Lord. It is from this year that the 70 weeks of Daniel begin, table <i>g</i> . |
|       | 7  | 3543  | Seventh year of Artaxerxes.  |
|       | 8  | 3543  | The 5th month sacred was 11th civil, table <i>g</i> .  |
|       | 9  | 3543½ | The 1st of the 1st sacred month, Wednesday, and the 1st day of 5th sacred month was Tuesday. The journey was four months.  |
| viii. | 1  | 3543  | The Genealogy.   |
|       | 31 | 3543½ | The 12th day of the 1st month, Sunday, the day after the Sabbath, they departed.   |
|       | 32 | 3543  | Three days—Tuesday, Wednesday, and Thursday, the 1st, 2nd, and 3rd of the 5th month, table <i>g</i> .  |
|       | 33 | 3543  | The 4th day of the 5th month was Friday. The silver and gold were weighed.   |
| ix.   | 1  | 3543  | Affinity with strangers.   |
| x.    | 1  | 3544  | Ezra's grief and prayer.   |
|       | 9  | 3544  | The 9th month, 20th day, was Sabbath, and all the people assembled.  |
|       | 16 | 3544  | The 1st day of the 10th month was Wednesday, table <i>h</i> .  |
|       | 17 | 3544  | The 1st day of the 1st month was Sunday.   |
|       |    |       | The records of this book show that Ezra's rule in Jerusalem was less than two years.   |
|       |    |       | The pedigree of Ezra is not complete in chapter vii. It was: Aaron, Eleazer, Phinehas, Abishua, Bukki,   |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes</i>   |
|---------------------|--------------|--|
|                     |              | Uzzi, Zerariah, Meraioth, Amariah, Ahitub, Zadoc, Azariah, Shallum, Hilkiash, Seraiah, Ezra. As Aaron was the 23rd from Adam, Ezra was the 37th. During the period of the Book of Ezra—3468 to 3544, Eclipse No. 1 occurred in 3479, 3497, 3515, 3533, namely, the 194th, 195th, 196th, and 197th times. |

## Book of Nehemiah—3557.

The history recorded in this book extends over a period of twelve years and a quarter, namely, from 3557 $\frac{1}{4}$  in Chisleu, the third civil month, table *f*, to 3569 $\frac{1}{2}$  the first sacred month, or 7th civil. The commission, dated from the latter month in 3557 $\frac{1}{2}$ , or three months after the date in chapter i. verse 1, and was, for "twelve years," and the purpose of the commission was to build the walls of Jerusalem. The House of the Lord had been finished in 3488 $\frac{1}{2}$ , which was 12 years after the great captivity of 70 years had been fulfilled in 3476 $\frac{1}{2}$ . As Nehemiah arrived in the city soon after 3557 $\frac{1}{2}$ , it was about 14 years after Ezra's arrival, and his "12 years," of which he speaks in v. 14, would end 3569 $\frac{1}{2}$ , table *c*, the middle of the year.

| <i>Chap. Verse</i> | <i>Year.</i>       | <i>Notes.</i>  |
|--------------------|--------------------|--|
| NEHEMIAH.          |                    |  |
| i. 1               | 3357 $\frac{1}{4}$ | Chisleu was the third sacred month, synchronising with our December.   |
| ii. 1              | 3357 $\frac{1}{2}$ | Nisan, the first sacred month, was the middle of the civil year. The proof that the 20th year of Artaxerxes was 3357 $\frac{1}{2}$ is obtained from the words of Nehemiah in chap. xiii. 6, where he speaks of the 32nd year of the king as ending his 12 years of absence in Jerusalem. The original (as indicated in the margin), states that the year was intercalary. As the intercalary month was at the end of every third year, it is plain that as the 32nd year of Artaxerxes was one of this character, the 20th must also have been intercalary, 3557, table <i>f</i> . The 32nd, 3569, was table <i>c</i> of the solar cycle. This fact settles all the argument about what year was the 20th of Artaxerxes. |
| II                 | 3557 $\frac{3}{4}$ | Nehemiah arrived in Jerusalem—our midsummer, table <i>f</i> . The "three days" are also mentioned as observed in Ezra viii. 32. Various conjectures have been made as to their meaning; but they most probably have a connection with the 52 days in which the walls of the city were built, as days are also years in the Zodiacal Circle. The following could be added to 3543 the 7th of Artaxerxes: 52 and 434 (the latter is 62 weeks) total 4029 crucifixion. It is like a double proof.   |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| iii. 1              | 3557         | Eliashib, the high priest, and others began to build.   |
| iv. 1               | 3557         | Sanballat opposes.  |
| v. 1                | 3557         | A great cry. The 7th year was passed, and the land was not redeemed.  |
| 14                  | 3557         | The commission of Nehemiah as Governor of Jerusalem was "12 years" from 3557½ to 3569½, table <i>c</i> .  |
| vi. 1               | 3557         | Sanballat and others are angry on seeing the walls progressing.   |
| 15                  | 3557         | The walls finished on 25th of Elul, the 12th civil month at the end of the year, Thursday.  |
| 17                  | 3557         | "In those days multiplied." This refers to the extra month at the end of the year, following the completion of the walls.   |
| vii. 1              | 3557         | The doors set up in intercalary month.  |
| 6                   | 3557         | The list which Nehemiah obtained is that in Ezra ii. 1, and contains the names of those who came out the great captivity of 70 years, which ended in 3476½.   |
| 66                  | 3557         | Nehemiah gives the total, which is the same number of persons mentioned in Ezra ii. 64.   |
| viii. 1             | 3543         | The allusion is to the time when Ezra was in Jerusalem in 3543-4, namely 66½ years after the end of the great captivity. See Ezra vii. 6. The seventh sacred month began the new civil year.  |
| 2                   | 3558         | Beginning of the civil year.  |
| 13                  | 3553         | The second day of the new civil year of 3544.   |
| 16                  | 3558         | Feast of Tabernacles on 15th of 7th sacred month.   |
| ix. 1               | 3558         | The 24th day of the 7th sacred (1st civil), month was Wednesday in 3558, table <i>g</i> .   |
| 4                   | 3558         | Here is again an allusion to the events of 3469 as detailed in Ezra iii. 9.   |
| x. 1                | 3558         | Those that sealed.  |
| xi. 1               | 3558         | The rulers, &c.   |
| xii. 1              | 3558         | A recapitulation of the Priests and Levites, who went up to Jerusalem in 3468-9.  |
| xiii. 1             | 3558½        | On that day, that is the beginning of the second year, table <i>g</i> . The portion of the law read was Deut. xxiii. 3, 4.  |
| 6                   | 3569½        | The 32nd year of Artaxerxes. It was an intercalary year, table <i>c</i> , and thus gives us the 20th year as 3557, which was also of the same character. See Note on ii. 1. For the "twelve years" of Nehemiah's commission as Governor of Jerusalem, see v. 14. The verse is badly translated. |
|                     |              | Eclipse No 1. occurred for the 199th time in the year 3569.   |
|                     |              | The nearest Jubilee year to Nehemiah's dates was 3563, the 21st from the Exodus.  |

## Zechariah—3484.

This book contains many beautiful prophecies respecting our Saviour.

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes</i>  |
|---------------------|--------------|---|
| i. 1                | 3484         | The word of the Lord came to Zechariah. There is no date of the month given, but the year was table $\frac{1}{2}$ of the solar cycle. See list of Persian Kings in "All Past Times," in which it will be seen that Darius the King of Persia began to reign in 3483.  |
| 7                   | 3484         | The 11th sacred month falls on the 5th civil month of the year. The 24th day was Sabbath day. See the figures "24" table $\frac{1}{2}$ of the solar cycle. The 11th sacred month is always Sebat.   |
| 12                  | 3484         | The indignation which had continued three score years and ten to this year 3484, would begin in 3414, which was the 9th of Zedekiah, when Nebuchadnezzar and all his army besieged Jerusalem. See Jer. xxxix. 1.  |
| ii. 1               | 3484         | The measuring line.   |
| iii. 1              | 3484         | A vision.   |
| iv. 1               | 3484         | An angel talked with the prophet.   |
| v. 1                | 3484         | A flying roll.  |
| vi. 1               | 3484         | Four chariots.  |
| vii. 1              | 3486         | This 9th sacred (Chisleu), was the third civil month, and the 4th day was Friday, table 7.  |
| vii. 5              | 3486         | These 70 years are those from 3398 $\frac{1}{2}$ , when Jerusalem was besieged in the first year of Nebuchadnezzar, to 3468 $\frac{1}{2}$ , the 1st of Cyrus, who gave the Jews permission to return to Jerusalem.  |
| viii. 1             | 3486         | The restoration of Jerusalem.   |
| 19                  | 3486         | The fast on the 17th of the 4th month sacred, was for the destruction of Jerusalem in 3416, about June; and that on the 9th day of the 5th month was for the destruction of the temple. Josephus says, "the temple was burnt by Nebuchadnezzar on the same day that the second house was afterwards burnt by the Romans." This was in 4069 $\frac{1}{2}$ an interval of 653 years.  |
| ix. 1               | 3513         | This 3513 was the 20th Jubilee year.  |
| x. 1                | 3513         | The burden of the word of the Lord.   |
| xi. 1               | 3513         | The latter rain.  |
| xii. 12             | 3513         | Open thy doors, O Lebanon.  |
|                     |              | Here is a verse which when compared with Matt. xxvii. 9, presents a difficulty, and has occasioned much comment. Matthew quotes it, saying, "Then was fulfilled that which was spoken by Jeremiah the prophet," whereas we only find it in Zechariah. The error may arise through transcribing, or Matthew may only have written "spoken by the prophet," and then some transcriber of the gospel may have added, "Jeremy" in mistake, his memory of the place where the passage is found not being good; for, as has been well observed, the transcribers of ancient times had not a concordance to turn to for verifying a pas- |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
| xii. 1              | 3513         | sage in some other part of Scripture, nor were there many manuscripts at hand for researching.   |
| xiii. 1             | 3513         | Jerusalem a cup of trembling.  |
| xiv. 1              | 3513         | A fountain opened for sin.<br>The Revised Bible says "a day," not the day. In this case the verse may refer to the destruction of Jerusalem by the Romans in 4069 $\frac{1}{2}$ . The incidents seem to belong to it. The Jews went into captivity at that time, but will not do so when the period arrives for their restoration.<br>This 3513 was the 20th Jubilee year.<br>The 194 and 195 repetitions of the 1st solar eclipse occurred in the time of Zechariah, namely in 3497 and 3515. |

## Haggai—3484.

The prophet Haggai has several points of interest connected with our Lord Jesus Christ. It was expected by the Jews that the Messiah would come into the second temple built by Zerubbabal, and with a view to this Herod gratified them by enlarging and adorning the sacred edifice. Indeed, at the time when the Messiah was manifested to Israel at his baptism, "the people were in expectation, and all men mused in their hearts of John whether he was the Christ or not" (Luke iii. 15). The great prophecies of Daniel concerning the 70 weeks would have a telling effect upon their minds. In Haggai ii. 7, we read, "I will shake all nations and the desire of all nations shall come. . . . The glory of this latter house shall be greater than the former, and in this house will I give peace, saith the Lord of Hosts." What language could be plainer than this. The words were fulfilled, but the Messiah came for higher purposes than those which formed the expectation of the Jews. He came not with a public manifestation of his glory, but as the suffering Son of Man. "He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich." He was sent by the Father as the Lamb of God which taketh away the sins of the world," and as "the Lord laid upon Him the iniquity of us all, and by His stripes are we healed." Had He appeared with His glory the Jews would have been afraid to lift up a finger against Him, so that the just would not have died for the unjust. The Messiah whom the Jews wanted was one who would restore the kingdom to Israel, exalt their nation, and give it supremacy over all the world; but the Messiah of God was one who would wipe the tears away from every eye, and give the kiss of peace to every troubled heart that mourned over its estrangement from God, from purity and life.

Zechariah, who prophesied the same year as Haggai, spoke of "a fountain opened for sin and uncleanness," and cried, "Awake, O sword, against my Shepherd, and against the man who is my fellow." Then he asked of the Shepherd of Israel, "Why are these wounds in thy hands?"

Haggai gives the reply.



The following points of reference to David and the second temple, which we find in H<sub>2</sub>ggai, will be interesting to all readers :

|                             |             |               |
|-----------------------------|-------------|---------------|
| David began to reign in     | 2950<br>538 |               |
| Second temple finished      | 3488        | Ezra vi. 15.  |
| Repeated                    | 538         |               |
| Our Lord began His ministry | 4026        | Luke iii. 23. |

This shows that the completion of the second temple was half-way between the commencement of the reign of David and the beginning of our Lord's ministry when He was baptised.

|                                |            |                  |
|--------------------------------|------------|------------------|
| Foundation of second temple    | 3470<br>18 | in 2nd of Cyrus. |
|                                | 3488       | Ezra vi. 15.     |
| Our Lord when 12 in the temple | 4008       | Luke ii. 42.     |
| Repeated                       | 18         |                  |
|                                | 4026       | Luke iii. 23.    |

Here again we see that from the foundation of the second temple to its completion was 18 years, and that from our Lord's first entry into the temple, and his visit to it when 30, the age when a priest took office, was 18 years also.

Again in Haggai ii. 18, we read, "Consider now from this day and upward, from the 24th day of the 9th month (Chisleu), even the day that the foundation of the Lord's temple was laid, consider it. . . . "From this day I will bless you." Now our Lord was born on the 25th of the 9th month (our December) in 3996, which would be at the end of the 24th day. God has blessed us from that day by the birth of Christ. Hence the emphatic character of the language in Haggai ii. 18, Chisleu being our month December.

I am indebted to Mr. James Breeze, of Birkdale, Southport, for the above remark. He also adds that David became King when 30, and our Lord began His ministry when 30.

| Chap. | Verse. | Year. | Notes.   |
|-------|--------|-------|--|
| i.    | 1      | 3485  | The eighth sacred month of the second year of Dairus fell on the second civil month of 3485, table <i>i</i> . It seems from verse 15 that the date was 24th Sabbath Day. |
|       | 15     | 3484  | The 24th day of the 6th month was 3484, Wednesday, table <i>h</i> , or previous year.  |
| ii.   | 1      | 3485  | The seventh month and 21st day was table <i>h</i> , Thursday.  |
|       | 10     | 3485  | The 24th of the 9th month was Tuesday.   |
|       | 18     | 3485  | Repeated date.   |
|       | 20     | 3485  | Repeated date.   |

## Book of Esther—3520.

Much difference of opinion exists amongst Biblical men respecting the period to which this beautiful book belongs. Some additional light may, however, be thrown on the subject.

We can see by the solar cycle that the dates when Pur or lots were cast, as recorded in chap. iii. etc., can only be in tables  $h$  and  $i$  of the solar cycle. Here, then, we have a good clue to the year when the events occurred. Dean Prideaux says the Jews were of opinion that Cambyses was the Ahasuerus who married Esther. This, however, could not be, because he only reigned seven years and five months, none of which were tables  $h$  and  $i$ .

What we have to do is to find a Persian monarch whose 12th year (Esther iii. 7) was table  $h$  of the solar cycle. Only the 12th of Xerxes will answer to this, namely, 3529. Artaxerxes Longimanus had been considered as the most eligible man, seeing that he in his 20th year commissioned Nehemiah to go up to Jerusalem to build its walls in 3557 $\frac{1}{2}$ ; but his 12th year was 10 before table  $h$ , and *must* for this reason be rejected. Besides this he had none of that terrible dignity, or hasty temper, mentioned in Esther iv. 11; vii. 7, 10.

The pedigree of Mordecai also helps us to fix on Xerxes. As given in Esther ii. 5, it seems to be as follows:—

|                |       |                       |
|----------------|-------|-----------------------|
| Kish born      | 2390  |                       |
|                | 16    |                       |
|                | <hr/> |                       |
|                | 3406  | taken into captivity. |
|                | 12    |                       |
|                | <hr/> |                       |
| Shimei         | 3418  |                       |
|                | 24    |                       |
|                | <hr/> |                       |
| Jair           | 3442  |                       |
|                | 32    |                       |
|                | <hr/> |                       |
| Mordecai       | 3474  |                       |
|                | 55    |                       |
|                | <hr/> |                       |
| 12th of Xerxes | 3529  | table $h$             |
|                | 9     | in office.            |
|                | <hr/> |                       |
| Xerxes died    | 3538  | table $b$ .           |
|                | 19    |                       |
|                | <hr/> |                       |
| Neh. vii. 7    | 3557  | Mordecai 83.          |

This table of the pedigree of Mordecai contains three important factors of confirmation in favour of Xerxes, namely the year 3406, when the captivity began; the 12th of Xerxes being table  $h$ , 3529; and the record of Mordecai going up to Jerusalem with Zerubbabel in 3557, which was the 20th of Artaxerxes, and the year when the walls were built.

Scaliger believed that Xerxes was the husband of Esther, because we read that Hamestris, mentioned in secular history, was a wife of Xerxes. It is true that there is a similarity in the name, but as Hamestris had a marriageable son before Esther became queen, the two women could not be the same, besides which the character of Hamestris shows that she was a depraved woman, which is quite the opposite of all we read of Esther.

The year 3520, when the Book of Esther began, was five years after the 196th repetition of Eclipse No. 1.

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
| i. 3                | 3520         | Xerxes began to reign in 3518, table <i>L</i> . His third year was table <i>n</i> , 3520.  |
| ii. 16              | 3524         | Esther taken to the King, in his 7th year, table <i>c</i> .  |
| iii. 7              | 3529½        | Xerxes' 12th year was table <i>h</i> , Nisan was middle of the year, the 1st sacred month. Lots were cast from this date for each month up to the 12th month Adar in next year, 3530½, table <i>z</i> .                  |
| 13                  |              | The day for the slaying of the Jews was to be Monday, the 13th of Adar, 3530½, table <i>z</i> .  |
| v. 1                |              | The "third day" unknown.   |
| viii. 9             | 3529¼        | Sivan, the 3rd sacred month, was the 9th civil, table <i>h</i> , Thursday.   |
| 12                  | 3530         | On the same day that the Jews were to be slain, they were to stand up for their lives and slay their enemies, namely, on the 13th of Adar, Monday, 3530, table <i>z</i> .  |
| ix. 1               | 3530         | When the day arrived the first decree became inoperative, for no man could withstand the Jews, table <i>h</i> . On the contrary the Jews slew their enemies, and the 10 sons of Haman were hanged.                       |
| 15                  | 3530         | The Jews also gathered together on the next day, the 14th, Tuesday, and slew 300 of their enemies in Shushan. Both the 13th and 14th days of the month Adar became days of rejoicing annually.                           |
|                     |              | Note: Had the day of slaying been in the year 3531, table <i>j</i> , the Jews would have violated the Sabbath. The dates in the Book of Esther will not accord with other years. Hence Xerxes was the husband of Esther. |
|                     |              | The 197th repetition of No. 1 solar eclipse occurred in 3553.  |

## Malachi—3605.

The prophecies of Malachi are the last in the Old Testament. But much uncertainty exists as to the period in which he flourished. Like one or two other prophets, nothing is known of his personality. The name Malachi means Angel of Jehovah, and many Jews affirm that he was an angel. Origin held the opinion that the author of these prophecies was an incarnate angel. In the Septuagint the first verse reads: "The burden and the word of the Lord to Israel by the hand of his angel."

Dean Prideaux gives the year 3506 as the date of the book. Usher says 3607.

3613 was the 22nd Jubilee year.

3605, the date of Malachi, was the 201st repetition of the first solar eclipse.

END OF THE OLD TESTAMENT.

## Apocrypha.

The books known to us as the Apocrypha were never intended to form part of the canon of Scripture any more than the works of Josephus. Some of them were written for historical purposes, whilst others are of an entertaining character. Another point worthy of notice is that they do not all belong to the period between the last chapter of Malachi and the Gospel of St. Matthew. They all, however, more or less, possess an historical value, but the First Book of Maccabees is very superior. It is precise in all its dates, which like those of the canon of Scripture, are the records of planetary motion, and easily found upon the Ancient Hebrew Solar Cycle.

For this reason it is desirable that the First Book of Maccabees, which is so perfectly in accordance with the Science of Time, should be noticed as useful in the period between the Old Testament and the New.

The latest date in the Hebrew Scriptures is 3607, and the first in the New Testament is 3995—an interval of 388 years. Of this interval the two Books of Maccabees cover 188 years. Malachi is supposed to belong to about 3607.

I have reduced the B.C. years of Maccabees to those known as A.M. They thus correspond with Biblical years. It is no use following a system of pagan years which confuses the mind; but besides this Maccabees are all written with A.M. years, and by altering these to B.C. confusion has arisen.

### ESDRAS.

Respecting the two books of Esdras, the first is superior. Esdras is the Greek name of Ezra, which seems to indicate that the books do not exist in the Hebrew tongue. Josephus, however, quotes largely from the first book, but as to the second, it seems to have been liberally interpolated by some Christian Jew. The statement in 2 Esdras vii. respecting "My son Jesus," his revelation within 400 years, and the world turned into the old silence seven days after his death, are utterly untrustworthy. Of course we must admit the antiquity of both books, and the statements respecting the disembodied spirits of mankind are acceptable as showing what were the views of the religious world on the subject soon after the Christian era.

### TOBIT.

The books of Tobit and Judith are very unsatisfactory. In Tobit i. 15, it is said that "when Enemessar (Shalmaneser IV.) was dead, Sennacherib, his son, reigned in

his stead." Whereas Sargon reigned 10 years after Shalmaneser IV., and Sennacherib was his son and successor. But the writer of Tobit, who seems to have lived in the first century, and all men seventeen or more centuries after him, knew nothing of Sargon, and because nothing was known of such a man, it was supposed that the only reference to him, which is found in Isaiah xx. 1, was spurious. But during the present century we have found an inscription or record of Sargon describing his conquests, and stating that he was succeeded by his son Sennacherib.

#### JUDITH.

Again in Judith i. 1, it is said that "Nebuchadnezzar reigned in Nineveh," whereas Nineveh was destroyed by the father of Nebuchadnezzar 22 years before the latter began to reign. Professor Sayce well remarks that the wars described in the book of Judith are mere fictions of the imagination. The book seems to have been written about the second century before Christ.

#### "THE REST OF THE CHAPTERS OF THE BOOK OF ESTHER."

These contain no additional facts to those in the canonical Book of Esther, and as they are not found in either Hebrew or the Chaldee, they have the appearance of being at first unknown to the Jews. There is, however, an excellent religious tone in the chapters.

#### THE WISDOM OF SOLOMON.

This book was probably written about 150 years before Christ, or later. Unlike the second book of Esdras, it contains no reference to Christian Doctrines. The language, however, is good, and the style pure. There is no intention that the words are those of King Solomon.

#### ECCLESIASTICUS.

Somewhat valuable because the authenticity of the book, about 200 years before Christ, is well established. It is interesting to read that the Jesus who was the author of the book states in 49th chapter, verse 10, that there were "twelve prophets," that is minor prophets since Ezekiel, Daniel, Jeremiah, and Isaiah. As this is the same number now in the canon of Scripture, we have good evidence that no additions have been made since Ezekiel. The writer was evidently a very good man, and his words concerning the departure of the spirit from man at the death of the body are acceptable.



# ANCIENT HEBREW SOLAR CYCLE.

| A.Doul. Hebrew Months. days. Civl. Sacred |  |      |  |  |       |  |  |     |  |  |     |  |  |
|---|--|------|--|--|-------|--|--|-----|--|--|-----|--|--|
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
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|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
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|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  | vii. |  |  | viii. |  |  | ix. |  |  | x.  |  |  |
|   |  | 1st  |  |  | 2nd   |  |  | 3rd |  |  | 4th |  |  |
|   |  |      |  |  |       |  |  |     |  |  |     |  |  |

## FIRST BOOK OF MACCABEES, 3672.

Specific mention is made by the writer to the Ancient Chaldean and Hebrew Solar Cycle, and also to Seventh or Sabbatic Years. The book is really very valuable and starts with 3672, the year when Alexander the Great was finally victorious over Darius Condammannus. Hence the 137th year mentioned in the 10th verse of the first chapter was 3809. That this was the A.M. year is also proved by its being intercalary (verse 29). The words do not mean after 24 months, but after a year which was a full solar and a full lunar. It is much to be regretted that ordinary historians make many errors respecting the true years of this book, which is more correct than some men who have criticised it.

Letter of A.M.  
Sol. Cycle.

|        |         |  |   |      |            |
|--------|---------|--|---|------|------------|
| 1 Mac. | i. 1    | .. Alexander, the Grecian Empire universal ... ..              | a | 3672 | 3672       |
| "      | i. 10   | ... The 137th year was 1st of Antiochus                        | c | 3809 | 13         |
| "      | i. 20   | ... 143rd Intercalary year (see v. 29)...                      | i | 3815 | 3687       |
| "      | i. 54   | ... 145th, Sabbath Day 15th of 3rd civil month ... ..          | k | 3817 | is the 1st |
| "      | i. 59   | ... The Altar polluted 25th of 3rd civil month, Tuesday ... .. | k | 3817 | 8th        |
| "      | ii. 70  | ... 146th, Mattathias died ... ..                              | l | 3818 | Seleucia   |
| "      | iii. 37 | ... 147th, The King's departure ... ..                         | m | 3819 | ada        |
| "      | iv. 28  | ... 148th, Troops gathered next year ... ..                    | n | 3820 | 2300       |

## ORIGIN OF FEAST OF DEDICATION.

|     |   |          |   |   |      |           |
|-----|---|----------|---|---|------|-----------|
| *   | " | iv. 52   | ... 148th, Sabbath 25th of 3rd civil month              | n | 3820 | 5987      |
| "   | " | vi. 16   | ... 149th, Death of Antiochus ... ..                    | o | 3821 |           |
| †   | " | vi. 20   | ... 150th, Seventh Year, verses 49, 53 ..               | a | 3822 | See page  |
| "   | " | vii. 1   | ... 151st, Demetrius I. reigns ... ..                   | b | 3823 | 99 of     |
| †   | " | vii. 43  | ... 151st, Wednesday, 13th of 6th civil (Adar) ... ..   | b | 3823 | Record B. |
| "   | " | ix. 3    | ... 152nd... ..   | c | 3824 |           |
| "   | " | ix. 54   | ... 153rd... ..   | d | 3825 |           |
| "   | " | x. 1     | ... 160th... ..   | k | 3832 |           |
| "   | " | x. 21    | ... 160th, Feast of Tabernacles 7th sacred month ... .. | k | 3832 |           |
| "   | " | x. 57    | ... 162nd... ..   | m | 3834 |           |
|     | " | x. 67    | ... 165th... ..   | a | 3837 |           |
| "   | " | xi. 19   | ... 167th... ..   | c | 3839 |           |
| "   | " | xiii. 41 | ... 170th... ..   | f | 3842 |           |
| * * | " | xiii. 51 | ... 171st, Sabbath Day, 23rd of 2nd sacred month ... .. | g | 3843 |           |
| "   | " | xiv. 1   | ... 172nd... ..   | h | 3844 |           |
| "   | " | xv. 10   | ... 174th, Lucius Consul in Rome ... ..                 | j | 3846 |           |
| "   | " | xvi. 14  | ... 177th... ..   | m | 3849 |           |

## SECOND BOOK OF MACCABEES.

|                   |   |     |   |      |
|-------------------|---|-----|---|------|
| 2 Mac. xi. 34 ... | 148th, Quintus Memmius and Titus Manlius, 2 Roman Consuls | ... | n | 3820 |
| „ i. 10 ...       | 188th ...   | ... | i | 3860 |

This 3860 was 136 years before the birth of Christ in 3996.

## THE SOLAR CYCLE REFERRED TO.

\* A most interesting example of the ancient use of the Solar Cycle is given us in chapter iv. 54. "Look (says the writer) at what time and what day the heathen profaned it (the altar); even in that day was it dedicated with songs, &c." Now let us look. In the first chapter, verse 54, we read that on the fifteenth day, Sabbath, of the month Casleu (which is the third civil month) and in the 145th year, which added to the year 3672, was 3817, table k, the abomination of desolation was on the altar (probably a detestable pig) and on the 25th day of the month, which the solar cycle shows was Tuesday, sacrifices were offered by the heathen to this abomination. Compare this day of the week and date of the month with chapter iv. 52 in the 148th year and we have the same date 25th of Casleu (table n) three years afterwards. The reference to "the time and the day" is confirmed, namely, the time, 25th in table k, to 25th in table n, and the day, Sabbath, 15th in table k, and 25th in table n. These points of reference are absolute confirmations of the years mentioned. There is another reference to the date of the cleansing of the altar in 2 Maccabees x. 5.

## A SEVENTH YEAR—WONDERFUL PROOF.

† It is very important to notice the seventh years of the Biblical records, because they confirm the line of years. Here we find that the year 3822, (which is obtained by adding the 150th year to 3672 given in the first verse of chapter i.,) to be a seventh from Creation as stated above. Divide 3822 by 7 and the result is 546, which multiplied by 7 is 3822. This was the 546 seventh year from Creation and must be a seventh from all other Sabbatic years.

## ANOTHER REFERENCE TO A SABBATH DAY.

‡ 1 Mac. vii. 43 49. This 13th day of Adar, which is the 6th civil month, was Wednesday, 3823, table b. Judas joined in battle with Nicanor, who was slain. In verse 45 the Jews pursued the flying army "one day's journey"—Thursday 14th. Verse 47 would be Friday when the Jews returned to Jerusalem. The same event is mentioned in 2 Maccabees viii. 26, where we read that "it was the day before the Sabbath and therefore they would no longer pursue them"; that would be 16th; which the cycle shows was Sabbath Day, Saturday. This reference proves the year and all the other years in Maccabees.

## INCIDENTS IN ROMAN HISTORY.

|| 1 Mac. x. 67. Here we read of Demetrius, who figures in Roman history, and we know the year was 3837. We therefore synchronise Jewish history here with that of Rome.

## ANOTHER SABBATH DAY.

\*\* 1 Mac. xiii. 51, year 3843, table g. The Solar Cycle shows that the 23rd day of the second sacred month (8th civil) was Sabbath Day and there were great rejoicings. Verse 7, the appointment of Simon, is referred to in Syrian history

## Interval of Events between the Old and New Testaments.

- |              |  |
|--------------|--|
| A.M.<br>3466 | The Jews were subjects of the Kings of Persia after the fall of Babylon by Cyrus in 3466, until the final conquest of the Medo-Persian power by Alexander the Great, whose last battle with the Babylonians was in 3672.   |
| 3569         | This is the last date in the Old Testament, namely, the 23rd of Artaxerxes, the Persian King. See Neh. xiii. 6, also List of Persian Monarchs.   |
| 3631         | Joida, high priest, died. Neh. xii. 11.<br>Jonathan I. (also called Johanon) succeeded.<br>Joshua, his brother, demanded the office, but was slain in the inner temple.  |
| 3663         | Juddua succeeded Jonathan I., his father. He showed to Alexander the Great (who began to reign in 3666) a copy of Daniel's prophecies and pointed out that the Grecian power would be victorious. Dan. viii. 21.   |
| 3666         | Alexander the Great became a Grecian King.   |
| 3672         | Alexander finally subdued the Babylonian forces, and Darius Condamanus, the King, died. From this year Babylonia became subject to Persia. It is called year 1 of the Selucian Era, and the years are continued in true succession in the First Book of Maccabees by the use of the Ancient Hebrew Solar Cycle. In this respect the history in the Maccabees ranks with that of Scripture by being astronomical. |
| 3678         | On the death of Alexander, Palestine was allotted to Laomedon, Governor of Syria.  |
| 3687         | Sellucius Nicator became King of Syria. He had power 31 years and reigned as King for 20 years.  |
| 3709         | Palestine was annexed to Egypt by Ptolemy I. (Sorter), the King of Syria, and after this date many Jews took up their residence in Alexandria.   |

*See page, 99*

*cond 102*

*3687*  
*short note*  
*310 St.*  
*179-*

A.M.

- 3722 Eleazer was high priest in Jerusalem and at this period the Septuagint translation of the Scriptures into Greek was made at the request of Ptolemy II. (Philadelphus).
- 3727 Antiochus I., called Soter, killed in battle.  
Antiochus II., called Theos, began to reign in Syria.
- 3808 High priests of late years were Simon, Onias iii., Simon ii. Sellucius IV., Philopater, became King and sent Heliodorus to seize the treasure in the Jewish temple, but was terrified by a vision.
- 3809 Antiochus IV., called Eupator, began to reign in Syria in the 137th year of Greece (from Alexander's Conquest). See 1 Maccabees i. 10. He is regarded as a type of anti-Christ. He cruelly treated the Jews and polluted the temple. He also sent a large army into Jerusalem, forbidding the worship of Jehovah and the observance of the Sabbath Day.  
Joshua, brother of Onias III., bribes Antiochus, Eupator, to remove Onias and make himself High Priest. This done Joshua adopted the name of Jason and introduced idolatrous practices in Jerusalem. He was afterwards supplanted by Manasse (Onias).
- 3817 Antiochus Eupator sacrificed a sow in the temple (See Macc. i., 54 and 59) on 29th of 3rd month.
- 3818 Matthias, the Jewish leader, died in the 146th year of Greece. 1 Macc. ii. 70.  
Judas, his son, called Maccabeus, succeeded, and his followers were called "Maccabees" or Asmonean priest-princes.
- 3820 Antiochus Eupator died of a terrible disease just after he had resolved on destroying Jerusalem.  
The temple and altar cleansed and dedicated after death of Antiochus Eupator. 1 Macc. iv. 52.  
Letter sent by Lysias to Jews, 24th of the month in 148th year of Greece. 2 Macc. xi., 21.  
Third letter from Romans, same date. 2 Macc. xi., 38.  
Antiochus V. Eupator, ascended in Syria.



A.M.

- 3822 A Sabbatic, or seventh year, 1 Macc. vi., 49. Very important. The year divides by 7.
- 3823 Jews warred with Nicanor on Wednesday, 13th of 6th civil month in 151st year of Greece. 1 Macc. vii., 43. Judas Maccabeus slain in battle in the 162nd year of Greece. 1 Macc. ix., 18.
- 3824 Jonathan II. succeeded and concluded peace with Antiochus V. (Eupator).  
Demetrius I. succeeded Ptolomy V. Eupator.
- 3841 Jonathan slain (1 Macc. xii., 48) and is succeeded by Simon. 1 Macc. xiii., 8.
- 3843 Romans placed tables of brass in Sion in honour of Simon, on Tuesday, 18th of 12th civil month in the 172nd year of Greece. 1 Macc. xiv. 27.
- 3849 Simon and his two sons slain, xvi., 14-16.  
John Hyrcanus, son of Simon, succeeded. He destroyed the Samaritan rival temple. Reigned 29 years.
- 3878 Aristobulus I. reigned 1 year.
- 3879 Alexander Jannaeus, 27 years.
- 3906 Alexandra, a woman, held the power 9 years. Her son Hyrcanus II. officiated as high priest.
- 3915 Hyrcanus II. succeeded his mother 2 years.
- 3917 Aristobulus II. deposed him and reigned 3 years.
- 3920 Hyrcanus II. resumed and reigned 17 years or more.
- 3936 Pompey, of Rome, took Jerusalem in middle of the year about March.
- 3961 $\frac{1}{2}$  Herod the Great appointed King of Jerusalem by Antony and Octavian, of Rome, in middle of the year.  
Herod had to seize Jerusalem before obtaining possession. Josephus says the siege was going on in the Sabbatic year 3962. It was also a third year.
- 3996 JESUS CHRIST, born after Herod had reigned 32 years of his 34 in Jerusalem. Herod died in 3998 soon after the eclipse of the moon in the 4th month, and was buried before the Passover. Our Lord was then 2 years old. Herod did not begin his reign from his appointment.

3996 $\frac{1}{2}$ ,  
Jesus was born  
Dec. 25th  
in the year

3997.  
The short week.  
See Record #1 - page 102

## CONTINUATION OF HIGH PRIESTS

From the list given in 2 Chron. vi. 1-15. The last name was : —

3397 Jehosadek.  
55

3452 Joshua. Neh. xii. 10, Haggai i. 14.  
55

3507 Joiakin. Neh. xii. 10.  
50

3557 Eliashib, as in following list. Neh. xii. 10.

We now follow on with the names of the High Priests subsequent to those mentioned in 1 Chron. vi.

3557 Eliashib was High Priest and took an active part in  
30 rebuilding the walls of Jerusalem. Neh. iii. 1.

3587 Joida. He had a son named Manassah, who married a  
44 daughter of Sanballat, the Horonite, who built for him  
a rival temple on Mount Gerizim. Neh. xiii. 28.

3631 Jonathan I. Continued over 32 years.  
32

3663 Juddua, his son. He showed to Alexander the Great the  
33 prophecies of Daniel respecting the conquests of Greece.  
Dan. viii. Alexander became king, 3666.

3696 Onias I., son of Juddua, 21 years.  
21

3717 Simon I., son, who for his pure life was surnamed Just—  
two years. Ezra had collected and set in order the  
8 Sacred Writings, and Simon the Just added the books  
of Ezra, Nehemiah, Esther, and Malachi.

3725 Eleazar, brother to last mentioned. He was the High  
Priest who sent 72 elders to Alexander to make a  
4 Greek translation of the Scriptures.

3729 Onias II., a man of avaricious conduct. Ptolemy  
53 Euergertes, King of Egypt, died in 3780.

- 3782 Simon II., who forbad Ptolemy Philopater to enter the  
26 temple, two years after his reign began
- 
- 3808 Onias III. In his days a general of Seleucius  
Philopater, came to seize the treasures in the temples,  
2 but was terrified by a vision of a horse with a terrible  
rider.
- 
- 3810 Joshua, brother to Onias III., by bribes, induced  
2 Antiochus to confer the priesthood on him. He  
adopted the name of Jason. (Joshua).
- 
- 3812 Manelaus (whose name really was Onias), supplanted  
6 Jason.
- 
- 3818 Judas Maccabees. 1 Maccabees, iv. 5-9.  
6
- 
- 3824 Jonathan II., son of preceding. Macc. ix. 31.  
17
- 
- 3841 Simon III., 8 years. 1 Macc., xiii. 1.  
8
- 
- 3849 John Hyrcanus, 29 years.  
29
- 
- 3878 Aristobulus, 1 year.  
1
- 
- 3879 Alexander Jannacus, 27 years.  
27
- 
- 3906 Hyrcanus II. was High Priest 9 years during the  
11 reign of Alexandra, his mother, and 2 years afterwards  
as Prince and Priest.
- 
- 3917 Aristobulus II., his brother deposed him, 3 years.  
3
- 
- 3920 Hyrcanus II. resumed 17 years and  $21\frac{1}{2}$  years. Total  $38\frac{1}{2}$   
 $38\frac{1}{2}$  years.
- 
- 3958 $\frac{1}{2}$  Antigonus, son of Aristobulus II., 3 years.  
 $2\frac{3}{4}$

3961 $\frac{1}{4}$  Herod the Great made king by Roman Power.

1

3962 $\frac{1}{4}$  After a siege, Herod took Jerusalem.

36

3996 $\frac{1}{4}$  JESUS CHRIST, our Great High Priest in Heaven, born after Herod had reigned 35 of his 37 years. Herod died 3998 before Easter.

NOTE.—Josephus says that the High Priests, from the time Herod was made king, to the destruction of Jerusalem by Titus (which was 4069 $\frac{1}{2}$ ) was 107 years. This is one year short, unless Josephus does not extend the incident of the siege to the fall of the city, but dates from the beginning of the siege. Josephus also states that Herod commenced his siege of Jerusalem in the third year after his appointment as king in order to dislodge Aristobulus. Josephus means a third year of the solar cycle, 3962; not the third year of Herod's reign. So that 26 less meets the taking of Jerusalem by Pompey of Rome in 3936. Josephus further states that the siege lasted five months, and was still "going on in the Sabbatic year." The whole of the solar year, 3962, table *f*, would be a seventh year, as it is divided by seven without any year over.

There is the same cause of complaint in the translation of Josephus as in many parts of the Bible when translations are made by persons who do not understand the Jewish solar cycle.

## The New Testament.

Concerning the authenticity of the Books of the New Testament, we may remark:—

1. The New Testament Books were written by eight authors in different places and at different times. St. John, who wrote last, lived until almost a century after the birth of Christ. Our Lord was born in 3996, and John wrote Revelations in 4094.

2. The first uninspired author who quotes the New Testament is Clement, Bishop of Rome (A.D. 91 to 100).

3. All Christian writers from Clement to the Council of Nice, in A.D. 325, refer to numerous texts of the New Testament.

4. It is admitted that by about the year A.D. 100 all the Books of the New Testament were almost fixed in the form in which we now read them.

5. The Greek Testament was translated into Latin and Syriac before A.D. 200.

6. Some authors, as Origen (A.D. 186 to 253), mention all the Books of the New Testament.

7. Tertullian (A.D. 160 to 240) and Origen mention four Gospels, and only four, as then received by the Church; and ascribe them to Matthew, Mark, Luke, and John. Irenæus of Lyons, and Clement of Alexandria, also refer to four, and only four Gospels.

Of the external evidence of the authenticity of the Gospels, we may also say that—

1. By the time of Irenæus, i.e., towards the end of the second century, our four Gospels were the only ones received as authorities by the Christian Church.

2. The chain of great Christian writers and leaders is unbroken from his time (A.D. 190-140) back to that of the Apostle Paul. This list, dating backwards, includes Pantœnus (a Stoic philosopher who became an earnest Christian evangelist, A.D. 212-180), Hegesippus (about 190-130; this man, an orthodox Jewish Christian, undertook in A.D. 155-157 a special tour to Rome for critical purposes, and found in every city the doctrine declared by the law and the prophets and the Lord prevailing), Melito of Sardis (who, among other subjects wrote on "the truth and faith and the generation of Christ," and on "the Incarnate God," about 175), Papias of Hierapolis (author of five books entitled "Interpretation of our Lord's Declaration," who says he received the doctrines of the faith from the intimate friends of the Apostles, about 150-170), Justin Martyr (who wrote in defence of the faith and died for it, 148-103), Polycarp (who had been instructed by the Apostles, and died as a martyr, 155-170), Ignatius (martyred about 117, said to have been a disciple of St. John), Clemens Romanus (100, an immediate disciple of the Apostles, and author of an Epistle to the Corinthians).

3. These all, in various degrees, display a knowledge of Christ's history in accordance with the four canonical Gospels. Indeed, from the writings of Justin alone, the complete history of Christ might be constructed in brief, with perfect accuracy.

## Errors of Revisers.

It is much to be regretted that the revisers of the New Testament have, like their predecessors, failed to translate the peculiar chronological expressions which, by St. Luke in particular, are used to supply the date of the events which are narrated. This omission not only buries the chronological line of time which is formed in the Gospel by St. Luke and in the Acts of the Apostles, but also seriously misleads the English reader, as a few out of many examples will be sufficient to show. The intercalary period, consisting of thirty-four days at the end of each third year, was a more prominent and important period in ancient Hebrew times than are those known to



us as Michaelmas or Whitsuntide; yet this intercalary period is generally translated as "many days," or "those days," and in some instances it is altogether ignored and its place supplied by glossaries, or words, not one of which is in the original Greek. In Acts ix. 23 we have the date of the conversion of St. Paul, which the revisers translate as "And when many days were fulfilled." Whereas it is the intercalary days that are spoken of at the end of the year 4034 A.M., or 34 A.D., which was the third year on the ancient Hebrew solar cycle. The word "Ikanai," or its other grammatical forms, can always be translated as "many." Wherever it is found in the New Testament the sense often shows that it means great, sufficient, adapted. We have it in Luke iii. 16, and Mark i. 7, "The latchet of whose shoes I am not sufficient to unloose." We meet with it again in 2 Cor., ii. 6, "Sufficient to such a man," &c.; and 16, "Who is sufficient for these things." In iii. 5, "Our sufficiency is of God."

Again, twenty-seven years after the Apostle's conversion, we read in Acts xxvii. 7, "When we had sailed slowly in the intercalary days." It is the same Greek word and the intercalary period of the year. But the revisers translate it "many days." Then in the ninth verse of the same chapter, "But as the intercalary (adapted, or the sufficient) days were past." Yet the revisers have it, "And when much time was spent." This is very bad, because it is not a translation of the original. The reader will see the pointed reference to the time by the finishing part of the sentence, "And the voyage was now dangerous, because the Fast was already gone by." The Fast was on the tenth day of the first civil (seventh sacred) month, or ten days after the intercalary period. It will be difficult for many persons to believe how misleading is the translation of this and the preceding two chapters; and, indeed, the remaining portion of the narrative. St. Luke ends his history of St. Paul with the intercalary days of the last year of the solar cycle, covering a period of twenty-seven years, and this fact accounts for the rather abrupt termination of the record in the last two verses of the last chapter. When St. Paul began the voyage to Rome it was just three years before the completion of his history, that is, in the intercalary days of 4058 A.M.—the end of a third (twelfth) year of the cycle, and at the end of the succeeding third year (fifteenth), viz., 4061 A.M., the history ceases. The beautiful array of days and dates of the year 4058 in Acts xx. to xxiv. will fit no other year, as a glance at the solar cycle shows; yet, astonishing to say, translators place St. Paul two years in prison! (Acts xxiv. 27). Or in other words, they represent him as being two years incarcerated in Casarea, one year travelling and tarrying at Malta, and two years in Rome, all in THREE years. This arises in part from a mistranslation of Acts xxiv. 27, which they make to read, "But when two years were fulfilled." The original is a reference to the two lunar and solar years which then began to be adjusted by the intercalary days. St. Paul does not seem to have been left bound more than a few days, because after the third intercalary day (verse 1 of chap. xxv.), which was Sabbath day, Festus started for Jerusalem, returning after the tenth, the following Sabbath. (He would not travel on the Sabbath day). Then Paul and his company had been some days on the voyage to Rome, and sailing slowly in the same intercalary days.

There is another glaring instance in which the revisers have stumbled at the intercalary period at the end of 4028. Instead of the intercalary days being taken up to adjust the lunar to the solar year, our Lord is taken up (Luke ix. 51). But to this I shall refer in its proper place.

Alas! that men should translate ancient writings without a knowledge of the chronology of the time in which they were written, and that young men are leaving the Universities every term to stand behind the open Scriptures, the beautiful and simple chronology of which they have never been taught.

## ST. MATTHEW'S GOSPEL, 4040.

Chp. Ver: Year.

Notes.

|     |    |                    |  |
|-----|----|--------------------|--|
| i.  | 1  |                    | The book of the generations of Jesus Christ  |
|     | 2  | 2008               | Abraham born   |
|     |    | 2108               | Isaac  |
|     |    | 2168               | Jacob  |
|     |    | 2250               | Judah  |
|     | 3  | 2295               | Pharaz   |
|     |    | 2355               | Esrom, or Hezron   |
|     |    | 2420               | Aram, or Ram   |
|     | 4  | 2456               | Aminadab   |
|     |    | 2486               | Naason   |
|     |    | 2551               | Salmon   |
|     | 5  | 2715               | Boaz (evidently not of direct line)  |
|     |    | 2863               | Obed " " " " See Ruth iv. 21   |
|     |    | 2885               | Jesse  |
|     | 6  | 2950               | David, the King, began to reign  |
|     | 7  | 2990 $\frac{1}{2}$ | Solomon " "  |
|     |    | 3030 $\frac{1}{2}$ | Reoboham " "   |
|     |    | 3047 $\frac{1}{2}$ | Abia " "   |
|     |    | 3050 $\frac{1}{2}$ | Asa " "  |
|     | 8  | 3090 $\frac{1}{2}$ | Jehoshaphat " "  |
|     |    | 3115 $\frac{1}{2}$ | Joram " "  |
|     | 9  | 3120               | Ahaziah " "  |
|     |    | 3126 $\frac{1}{2}$ | Joash " "  |
|     |    | 3166 $\frac{1}{2}$ | Amaziah " "  |
|     |    | 3195 $\frac{1}{2}$ | Uzziah " "   |
|     |    | 3247 $\frac{1}{2}$ | Jotham " "   |
|     |    | 3263 $\frac{1}{2}$ | Ahaz " "   |
|     |    | 3279 $\frac{1}{2}$ | Hezekiah " "   |
|     | 10 | 3308 $\frac{1}{2}$ | Manasseh " "   |
|     |    | 3363 $\frac{1}{2}$ | Amon " "   |
|     |    | 3365 $\frac{1}{2}$ | Josiah " "   |
|     | 11 | 3395 $\frac{1}{2}$ | Jehoahaz " "   |
|     |    | 3395 $\frac{1}{2}$ | Jehoiakim " "  |
|     |    | 3406 $\frac{1}{2}$ | Jehoiachin " "   |
|     | 12 | 3426               | Salathiel, born in Babylon during captivity  |
|     |    | 3454               | Zerubbabel " "   |
|     | 13 | 3480               | Abiud (year approximate)   |
|     |    | 3510               | Eliakim " "  |
|     |    | 3555               | Azor " "   |
|     | 14 | 3610               | Sadoc " "  |
|     |    | 3660               | Achim " "  |
|     |    | 3710               | Eliud " "  |
|     | 15 | 3770               | Eleazer " "  |
|     |    | 3830               | Matthan " "  |
|     |    | 3880               | Jacob II. " "  |
|     | 16 | 3940               | Joseph II. " "   |
|     |    | 56                 | Espoused to Mary   |
|     |    | 3996 $\frac{1}{2}$ | JESUS CHRIST, born of Virgin Mary  |
|     |    |                    | The above list differs from that of St. Luke, who does not give the Royal line.  |
| ii. | 1  | 3996 $\frac{1}{2}$ | Jesus Christ. born in Bethle'hem. The easiest way for finding the date of the birth of Jesus Christ is the following. All the facts recorded concerning the crucifixion show that the time was |

4029½. We also know that He was baptised before the Passover in 4026½, being then 30, and that His ministry was 3½ years. Our Lord was, therefore, 33½ years of age when crucified. Deduct this from 4029½, and the remainder is 3996½, answering to the latter part of our December.

This same verse states that Jesus Christ was born in the days of Herod. This king died a few weeks before the Passover of 3998½, as proved by the eclipse of the moon mentioned by Josephus. In his frenzy during his illness he ordered several acts of cruelty, one of which was the massacre of children in Bethlehem when our Lord was about 2 years old. Thus by the death of Herod we see that the nativity was 3996½.

The Magi, or wise men, were learned in astronomy, and as there were maps or charts of the stars existing before Jesus Christ was born, they would speedily recognise any new star in the heavens. Hipparchus made a chart of all the stars 120 years before our Lord was born. The star which they saw seems not to have been of the same character as those we are accustomed to see, because it had a sensible motion, which could not belong to an object millions of miles distant. It was probably a luminous object within the regions of our atmosphere, and would not twinkle, but have a disc, or round face, like a full moon, yet not much larger than a penny, as seen by the naked eye. The motion of such an object could be observed as easily almost as that of a balloon. and thus "go before the wise men till it came and stood over where the young Child was." However, the phenomenon was sufficient to attract the wise men, and to interest them to such an extent as to induce them to undertake the cost of a long journey, and to provide themselves with expensive gifts.

There is another fact about this star. As it was probably situated in the regions of our atmosphere, it would not partake of the general motion of the fixed stars from east to west, caused by the rotation of the earth, but remain stationary over Jerusalem, or Bethlehem, which is about five miles distant. The stars would thus be seen to move towards the star of Bethlehem, and so profoundly interest the astronomers of the East as something of a very supernatural character.

If any person in England wishes to see the stars which would be visible to the wise men at the time our Lord was born, December 25th, he has only to turn his back to the north. He will never see a grander array. Half-way up the sky in the south is the large constellation known as Orion, found easily by the three stars set in an oblique line, and at equal distances from each other. An imaginary line drawn through them downwards reaches Sirius, the largest star in the heavens, and shining with what seems to be magnesium light. If the line from Orion be drawn upwards, it will arrive at a reddish star known as Aldebaran, or "Bull's Eye," and after this will reach the cluster of six stars called Pleiades. In other words, draw a line from Sirius to the Pleiades, it will then pass through the three stars in Orion's belt, and also through the Bull's-eye in Taurus.

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|----|----|-------|--|
| ii | 15 | 3998½ | "And was there till the death of Herod." As St. Matthew wrote his Gospel about ten years after the Crucifixion, and for the Hebrews, all men in Judea would know when Herod died. Hence the words in this verse from the date when the infant Saviour returned with His mother from Egypt. |
|    | 16 | 3998½ | The massacre of the children about two years of age was only a few days before Herod died. The eclipse of the moon which Jose-   |

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|------|--------------------|-------------------|--|
|      |                    |                   | <p>phus mentions as occurring on the night in which Herod ordered a priest to be put to death, was three months before the Passover, towards the end of March, and it was because his loathsome malady could not be cured that he was in a great rage ten days or a fortnight before he died, and ordered many persons to be put to death, whilst others were to be killed just after his death.</p>   |
| ii.  | 22                 | 399 $\frac{1}{2}$ | <p>Archelaus succeeded his father Herod by the appointment of the Emperor of Rome, soon after the Passover. He was regarded as their king by the Jews, but Augustus, the Emperor of Rome, allowed him no higher title than that of Ethnarch. This is remarkable. Jesus Christ was the King of the Jews.</p>  |
| iii. | 1                  | 4026              | <p>In those days came John the Baptist, preaching in Judea. When Matthew wrote his Gospel, he did not divide it into chapters, and therefore to an ordinary English reader it may seem strange that immediately after the record of the infant Saviour being brought into Nazareth, the narrative should proceed with the statement:—"In those days came John the Baptist preaching." But 30 years brought the same year and period of the year round again upon the ancient Hebrew solar cycle, and Hebrew readers, for whom Matthew wrote his Gospel in Hebrew, would understand this, and would also be familiar with the Levitical law that no man could officiate before he was 30 years old.</p>   |
| 13   | 4026 $\frac{1}{2}$ | As                | <p>St. Luke (iii. 23) states that Jesus began to be about 30 when He was baptised, and as we find that He was born in 3996<math>\frac{1}{2}</math>, the event here recorded was 4026<math>\frac{1}{2}</math>. We learn the same fact from Dan. ix. 25, which states that from the commandment to restore and to build Jerusalem unto the Messiah (that is His manifestation) should be 79 weeks. These multiplied by 7 are 483 days (years). Add them to 3543, the commandment given to Ezra (vii. 7) in the seventh year of Artaxerxes, and we have 4026. We shall admire still better the precision of the words by looking at the solar cycle. The year 3543 could be no other than table G, and 4026 could only be table K. They can thus be counted like the minutes on the dial of a clock.</p> <p>We cannot play with the solar cycle, because all its years are made by the sun. But men can play with years which are only written on paper. Now, as I want to show the sublimity and precision of Scripture, let me say what I have said on other occasions, that the ancient Hebrew solar cycle being 15 years, it must always begin with a year the last figure of which is alternately 2 and 7. It will be seen that the cycle began with 3537. Hence 3543 was table G. It also began with 4017, therefore 4026 was table K. By counting the years we obtain 483 (the 79 weeks). We cannot enlarge or reduce this number without arresting the rotation of the earth. The editor of one of our weekly Christian periodicals recently said that the great difficulty with the years of Scripture was how to identify them. But he could not have made this statement if he had known what a solar cycle is. The blind cannot lead the blind.</p> |
| iv.  | 1                  | 4026              | <p>Jesus led by the Spirit into the wilderness. These 40 days seem to have been from the 26th of the 3rd civil month to the 7th day of the 5th civil month. They are the same days as the purification of his mother 30 years previously. After visiting Jerusalem, the Lord proceeded to His home in Nazareth, and stood up in the Synagogue there on the Sabbath day, the 9th of the 5th month, and read the appointed lesson of the day, Isaiah 61, which was always read on the 50th Sabbath of the year. The reading of this 50th section fixes this date.</p>  |

| Chp.   | Ver. | Year. | Notes.  |
|--------|------|-------|---|
| v.     | 1    | 4026  | Sermon on the mount.  |
| vi.    | 1    | 4026  | "   |
| vii.   | 1    | 4026  | "   |
| viii.  | 1    | 4026  | Christ cleanses the leper   |
|        | 28   | 4027  | The possessed with devils and the swine   |
| ix.    | 1    | 4027  | Curing the sick of the palsy  |
| x.     | 1    | 4027  | The 12 Apostles sent out  |
| xi.    | 1    |       | John sent two of his disciples to Christ  |
| xii.   | 1    | 4027½ | In the cornfields. The Gospels are not written in chronological order. For this date see Luke vi. 1.  |
| xii.   | 40   | 4027½ | "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." These words are difficult for English readers to comprehend. But the solution is that we place the night after the day, whilst the Jews placed it before the day. As our Lord was crucified on a Friday, it was not a day without the night which preceded it. Hence—<br>1 night and 1 day of Friday<br>1 night and 1 day of Saturday<br>1 night and 1 day of Sunday (early part).<br><br>3                      3 |
|        |      |       | The Jewish day was from sunset to sunset. In addition to this, our Lord's passion began in the night in the Garden of Gethsemane.   |
| xiii.  | 1    |       | At the seaside. 4027 or 4028  |
|        | 55   |       | "Is not this the carpenter's son?" Joseph is not mentioned. He was probably dead before our Lord began His ministry. There is no ground for the supposition that Jesus Christ worked as a carpenter. He was a Nazarine, separated to holy work, which He seems to have begun when 12 years old.   |
| xiv.   | 1    | 4028  | Herod's opinion of Christ. This was Herod Antipas. When Herod, the Great, died, the kingdom was divided by Augustus, Emperor of Rome, and given to three sons of the deceased king. Archelaus ruled over Judea, Herod Antipas possessed Galilee, and Philip was made tetrarch of Peræa.   |
|        | 6    | 4028½ | Herod seems to have been keeping his birthday in that period of the year known to us as January, when the sun is in the 4th month or sign of the Zodiac.  |
|        | 19   | 4028½ | Five thousand men fed on five loaves and two fishes. "The grass" mentioned is abundant at the end of March, which is the 6th month of the true year.  |
| xv.    | 1    | 4028  | The scribes and Pharisees reproved.   |
|        | 32   | 4028  | Four thousand fed on seven loaves and a few little fishes. This miracle was near the end of the year, August or September.  |
| xvi.   | 1    |       | The Pharisees ask for a sign.   |
| xvii.  | 1    | 4029  | Transfiguration of Christ. This seems to be six months before the crucifixion. The 4th verse is probably an allusion by St. Peter to the Feast of Tabernacles, which occurred always on the 15th of the 1st civil month. This transfiguration on a high mountain was a representation of our Lord as He will appear when He comes with grace for his people and receive them "in the air."  |
| xviii. | 1    |       | The period unknown.   |
| xix.   | 1    |       | "   |
|        | 8    |       | It is not possible for us to think that this "beginning" to which our Lord referred was any other than that which was understood by the Jews. They knew no other beginning than that in the Books of Moses. No man has been able to show that the   |



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|        |       |       | creation in Genesis was not the beginning, whilst advancing science now supplies abundant proofs that it was the commencement of the motions of the earth and the moon, and the origin of man. Displacement of ruins by earthquakes is no historical evidence.   |
| xx.    | 1     |       | Period unknown.  |
| xxi.   | 1     | 4029  | Our Lord's triumphant entrance into Jerusalem.   |
| xxii.  | 1     |       | Period unknown. Parables have no chronological order.  |
| xxiii. | 1     |       | Periods various.   |
| xxiv.  | 1     | 4029  | Christ foretells the destruction of the temple and of Jerusalem. St. Matthew's Gospel was certainly written about 29 years before these prophecies of our Lord were fulfilled. The Gospel by St. Mark and St. Luke, and all the Epistles of St. Paul, were published before the Roman army besieged the Holy City. St. John does not mention these prophecies, because he did not write his Gospel till after the city and temple were destroyed by Titus, the Roman Prince, in 4069½. |
| 28     | 4029  |       | The words "Immediately after the tribulation of those days," refer to the end of the Gentile times in 5896½ (1898½ A.D.), or to the end of the 1260 years of the treading down of Jerusalem which was rebuilt. In the latter case they may be fulfilled about six months earlier. See note Mark xiii. 24.  |
| 34     | 4029  |       | "This generation" may refer to the preservation of the Jews as a people—which is very remarkable—or to the generation of 10 or 30 years which will witness the beginning of the calamities.  |
| 36     | 4029  |       | Whatever light we obtain in the near fulfilment, we are not to presume that we know "the day," or even "the hour," of the Lord's coming. But the words do not mean that those living near the time will not know the period.   |
| xxv.   | 1     | 4029  | Parable of the ten Virgins.  |
| xxvi.  | 2     | 4029½ | Two days before the Passover. Year 4029 was table M on the solar cycle. The Passover was in the night between the 14th and 15th of the 1st sacred month—which is the 7th civil. As it fell this year on Friday, our Lord spoke the words of this verse on Tuesday. See Exodus xii. 6; Levit. xxiii. 5; Numbers ix. 3; Deut. xvi. 6.  |
| 5      | 4029½ |       | For the feast day was the 15th of the month. See Numb. xxviii. 17.   |
| 17     | 4029½ |       | The first day of the feast. The word feast is not in the original. It has been erroneously inserted. See Revised Version. The first day of unleavened bread was the 14th.  |
| 20     | 4029½ |       | "Now when the even was come." The word "even" is the date. See Exodus xii. 6 and 18; Leviticus xxiii. 5. Our Lord observed this command by partaking of the Passover supper with his disciples on the 14th of the month, which was Thursday, as will be seen by the solar cycle. The year 4029 was Table M.  |
| 37     | 4029½ |       | The Jews celebrated the night between the 14th and 15th of the 1st sacred month by something like a watchnight. Hence the high priest, scribes, and elders would be assembled together, and remained so, as we see by the cock crowing.  |
| xx ii. | 1     | 4029½ | When the morning was come, that is the 15th of the month.  |
| 9      |       |       | See note on Zechariah xi. 12-13.   |
| 15     | 4029½ |       | Revised Version correctly says "the feast," that is the feast on the 15th, as stated in Numbers xvii. 7. Hence we see that as the solar cycle gives Friday as the 15th of the 1st sacred month, table M, our Lord was crucified on Friday.   |
| 26     | 4029½ |       | Barabbas was released on the feast day, the day on which Jesus was scourged and delivered to be crucified.   |
| 32     | 4029½ |       | It seems that a great difficulty arose about Jesus bearing His cross. As the feast day, this 15th was one in which no servile work   |

Chp. Ver. Year.

Notes.

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|           |                    | was to be done (see Numbers xxviii. 18), it was not lawful for Jesus, who was a Jew, to carry His cross. The Roman soldiers would not deign to carry the cross of a person who was to be crucified. The difficulty was at length somewhat surmounted by finding a Cyrenian, named Simon. Him they "compelled to bear the cross." Respecting the two malefactors, it is probable that arrangements had previously been made for their crucifixion.  |
| xxvii.45  | 4029 $\frac{1}{2}$ | Darkness prevailed for three hours. This could not have been occasioned by an eclipse of the sun, because the moon was always full in the middle of the month. There can be no eclipse of the sun unless the moon be new by being between the earth and the sun. The moon was always new about the 1st day of the month, because the Jews divided the lunar year into dates and weeks. We divide the solar year, and by this method run new moons through every day of the month, and also sometimes have two new moons in one month. See our almanack for May, 1897.  |
| xxviii 51 | 4029 $\frac{1}{2}$ | The veil of the temple was rent in twain from the top to the bottom. It was not done by human hands. Had this been so the rent would have begun at the bottom. The incident was to signify that the way to God was now open to all nations through Jesus Christ. From this moment God began to call out a Church from amongst the Gentiles, and the interval, as we call it, between the 69 $\frac{1}{2}$ weeks to the completion of the 70 weeks of Daniel began. Were I asked how long this interval, caused by cutting off the last half of Daniel's 70 weeks, will last, my reply would be that the manipulation of these weeks shows that they will be completed in 5900. This is their "consummation" (Dan. ix. 27), and therefore the calling of a Church from amongst the Gentiles will end with the completion of the Gentile Times in 5896 $\frac{1}{2}$ (1898 at Easter). |
| 62        | 4029 $\frac{1}{2}$ | "The next day that followed the day of preparation must have been Sabbath Day, Saturday, which is on the solar cycle as the 16th of the month.   |
| xxviii.1  | 4029 $\frac{1}{2}$ | "In the end of the Sabbath, as it began to dawn toward the first day of the week." The first day of the week in Genesis i. was Sunday, and it has been so ever since. On this day our Lord arose. It was the 17th of the month. Hail! glorious day.  |

## THE STAR OF BETHLEHEM.



Figure A.



Figure B.

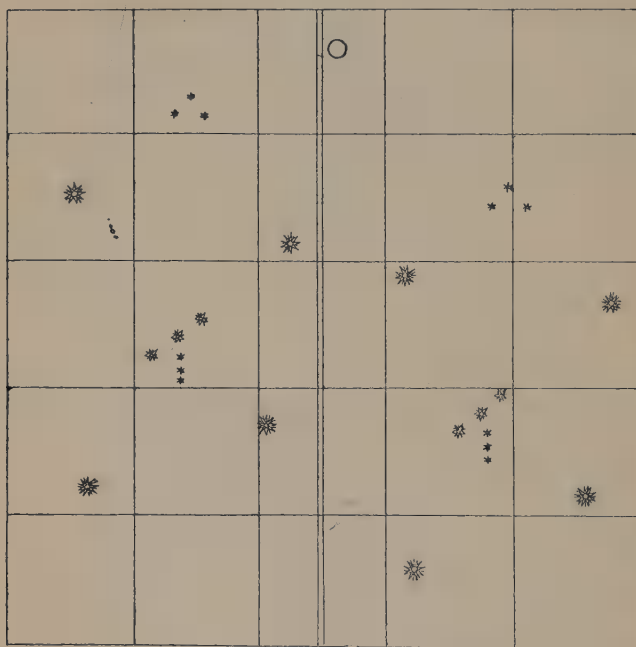


Figure C.

The top plain luminary in Figure C. is supposed to be the Star of Bethlehem, and the central perpendicular line, close to it, divides two views of the constellation of Orion, that to the right being the position of the constellation two hours afterwards, and lower down. These two views of Orion are given because, like all the other stars, this constellation would have a direct motion in consequence of rising in the east and setting in the west, whilst the Star of Bethlehem, by being a near luminary, would remain stationary over Jerusalem.

Figures A and B are explained in the adjoining page.

## THE STAR OF BETHLEHEM.

One of the interesting events connected with the birth of Jesus Christ was the Star of Bethlehem recorded in Matt. ii. Many writers have attempted to account for this beautiful and impressive object in the sky by referring it to some natural phenomenon of the heavens, such as a conjunction of two planets, or a sudden appearance of a meteoric luminary, but all these efforts have been ludicrous failures, for there can be no doubt from the description by St. Matthew of its singular position and motion, as well as its appearance at special times, that the star which induced the Magi, who were learned men, to undertake a long and costly journey from Babylonia or northern Persia to Jerusalem, was a supernatural object. To illustrate the subject and the opinions of various writers, the annexed diagrams are given.

Figure A. is a representation of the constellation of Cassiopea in which a brilliant star has sometimes appeared after intervals of about 325 years. Such stars are believed to be the result of meteoric combustion; but as this luminary, known as "Pilgrim," never moved from its relative position to others near it, having no change of place but that which is common to all celestial objects as they bodily travel from east to west, it does not answer the description in the gospel. Neither could any others of its class. Besides which "Pilgrim" could not appear in or near the nativity year.

Figure B. is an illustration of a conjunction of two planets—Venus and Jupiter—which some say the Star of Bethlehem may have been. Both these well-known planets move in one direction, from left to right, but Jupiter has a slower motion, so that Venus, (top left corner,) travelling at a quicker pace, gains upon him. Let the four positions represent say a month. In the top row the two planets are pretty wide apart, but a few nights afterwards they are seen as in the second row, Venus being nearer to Jupiter and slightly below his line. A few nights still later their positions are in the third row, and lastly they are close together, and are in conjunction, although Jupiter may be more than 200 millions of miles beyond Venus. Now as the ancients would be as familiar with such a phenomenon as ourselves, it is not reasonable to suppose that the Magi, who were learned men, would come to Jerusalem because of a conjunction of two well-known planets. Besides this there was no conjunction near that time.

Figure C. contains a representation of what the Star of Bethlehem seems to have been according to what is recorded in Matt. ii., namely, the plain disc at the top like a small moon, or one of the superior planets seen through a telescope of low power. The splendid star-group on the left and right is a double view of the magnificent constellation of Orion as explained under figure C. It is probable that owing to the Star of Bethlehem not moving with the luminaries of the firmament, and not being on the star maps, one of which was made by Hipparchus 150 years before Christ, that the Magi were impressed. The time when they arrived in Jerusalem would be about 12 days after the nativity.

Now concerning this star we have to bear in mind that it was seen to move, having a sensible motion, for we read that as the Magi journeyed to Bethlehem, "the star which they saw in the east went before them till it came and stood over where the young child was." It is to be hoped that the reader will not think that two planets in conjunction could do this. But some men seem to think so. Yet there was a special star, for we cannot think that St. Matthew, who had occupied a public position requiring education and influence to obtain, would have been so simple as to write of an event as one which "troubled all Jerusalem," he knowing that, when he wrote his book, there were many men living in Jerusalem who saw the star, and thousands of men who could verify the trouble of Herod and his courtiers. That, notwithstanding all this, there was much foolish prejudice, as it is plain there is now, is not a matter of surprise. The world has never lacked its "generation of vipers."

There is reason to believe that of this star there was a prophecy which has not reached us through the Hebrew Scriptures, just as is the case concerning the prophecy by Enoch about the Lord coming with ten thousands of his saints. The patriarchal church would have many writings. All religious history before Moses seems to be brief extracts from the sacred writings of the Patriarchal Church, taken to show the connection of the Hebrews with Adam and the beginning.

Finally, let me say, that had the Science of Time been taught in our universities, men would not have doubted the date of the birth of the Son of God or the star which heralded the notable event, the knowledge of which, independent of history, has come down to us from generation to generation. But, unhappily, it is the same with these as with others. Many of the great facts of Biblical history are accounted as "legendary" rather than attested realities of Chronological Astronomy. But such is the unfathomable depths of darkness of the human mind, that men unblushingly presume to deny what others by proper investigation find to be irresistible facts.

## ST. MARK'S GOSPEL, 4026.

The Gospel by St. Mark was not written till the year 4063, which was thirty-four years after the Crucifixion; but as its events are those belonging to the ministry of our Lord, in common with the other three Evangelists, the Book must have its historical place, namely, "the beginning of the Gospel of Jesus Christ the Son of God," in the year 4026.

From the writings of the early Christian fathers we gather that St. Mark was secretary to St. Peter, and wrote his Gospel at the request of that Apostle, or by his dictation. It seems to have been written for the use of Christian converts in Rome and other places, and is therefore without quotations from the Hebrew Scriptures, whilst it explains some of the customs of the Jews. For example, when Jordan is mentioned it is said to be a river, and the word Corban is explained as a gift. The preparation is said to be the day before the Sabbath, and defiled hands to mean unwashed hands. When, also, Simon the Cyrenian is mentioned, Mark says he was the father of Alexander and Rufus, both of whom were then living in Rome, and would be known to the Christians in that city.

Chp. Ver. Year.

Notes.

|       |    |                    |   |
|-------|----|--------------------|---|
| i.    | 1  | 4026               | The beginning of the Gospel of Jesus Christ was commenced at the beginning of the year 4026 by John the Baptist. His forerunner; but our Lord soon followed, on attaining his 30th year towards the end of the 3rd civil month (25th of our December), table J.   |
|       | 15 | 4026               | "The time is fulfilled," namely, the time prophesied by Daniel in his 70 weeks. See Dan. ix. 26, where it is said that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks and three score and two weeks (69). This command was given by Artaxerxes in his 7th year, to Ezra, in 3543. Add to this 483 years, which are 69 weeks multiplied by 7, and we have 4026. In Ezra vii., 7, 8, we have the "7th year" mentioned and the full text of the decree. Now, as we can see by the solar cycle that the 7th of Artaxerxes 3543 was table G, and 4026 was table J. The years can be counted on the solar cycle. Not another word need be said, save that we must rejoice in the precision of this "time fulfilled," the years being those made by the sun. |
| i.    | 23 | 4026 $\frac{1}{2}$ | The man possessed with an unclean spirit. This was on a Sabbath Day, as Luke iv., 33-40, also shows.  |
|       | 32 | 4026 $\frac{1}{2}$ | At even, when the sun was set. That is to say, when the Sabbath was over, they brought the sick to Christ to be healed. The Jews considered it to be breaking the commandment to carry the sick on the Sabbath.   |
| ii.   | 1  | 4027               | Jesus Christ again entered Capernaum.   |
| iii.  | 1  | 4027               | He entered in the Synagogue again.  |
| iv.   | 1  | 4027               | He began to teach by the sea-side.  |
| v.    | i. | 4027               | He came to the other side of the sea.   |
| vi.   | 1  |                    | He came into his own country.   |
|       | 14 | 4028               | King Herod heard of him.  |
| vii.  | 1  | 4028               | Pharisees and unwashed hands.   |
| viii. | 1  | 4028               | 4,000 fed about the time of the intercalary days.   |
| ix.   | 1  | 4028               | End of the year.  |
| ix.   | 2  | 4029               | The transfiguration at the beginning of the year and before the Feast of Tabernacles on the 15th of the 7th sacred, 1st civil month. See verse 5.   |



Chp. Ver. Year.

Notes.

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| x.    | 1  | 4029               | Christ came in Judea See note, Luke ix. 51.   |
| xi.   | 1  | 4029               | Came nigh to Jerusalem.   |
| xii.  | 1  | 4029               | Speaking by parables.   |
| xiii. | 1  | 4029 $\frac{1}{2}$ | Prophecy of the destruction of Jerusalem.   |
|       | 14 | 4029 $\frac{1}{2}$ | Christ's testimony of Daniel the prophet and his prophecy. See Dan. ix. 27. The abomination was that of the Roman army of desolation.   |
|       | 23 | 4029 $\frac{1}{2}$ | Here ends the prophecy of our Lord concerning the destruction of Jerusalem.   |
|       | 24 | 4029 $\frac{1}{2}$ | Beginning of the prophecy concerning the end of the Gentile times. The tribulation here mentioned seems to be that which began after the destruction of Jerusalem, and concludes with the great tribulation of 3 $\frac{1}{2}$ years which succeeds the end of the Gentile times in 5896 $\frac{1}{2}$ , and ends with the "consummation" of Daniel's 70 weeks in 5900. Hence the coming of the Son of Man in verse 26 refers to His coming with His saints, and in great power and glory. Concerning this coming there will be premonitory signs in the heavens, by which the Jews are to know "that it is nigh even at the doors"; but respecting the Lord's presence in the air when He previously comes for His saints in order to take them away from the perils of the great tribulation, there will be no premonitory signs. This coming will be as a thief in the night, of the day and hour of which no man will know. See verse 32. According to our present knowledge this first coming for His saints will be about the end of the Gentile times, or may precede it a few months. |
| xiv.  | 1  | 4029 $\frac{1}{2}$ | After two days was the Passover. The words seem to have been spoken by our Lord on Tuesday. The two intervening days were Wednesday and Thursday. The Passover was on the 15th of the month, which was Friday, table M, 1st sacred month, but the paschal lamb was eaten on the "eve of the 14th," which was Thursday night in 4029. It was a strict command to eat the lamb at this time. See Exodus xii. 6; Leviticus xxiii. 5; Numbers ix. 3; and Deut. xvi. 6.  |
|       | 30 | 4029 $\frac{1}{2}$ | The night between the 14th and 15th was a sort of watchnight with the Jews. They were up all the night. See also verse 72.  |
| xv.   | 1  | 4029 $\frac{1}{2}$ | In the morning. This was Friday, the 15th of the 1st sacred month (7th civil). Table M of the solar cycle shows that 16th was Saturday, the Sabbath day.  |
|       | 25 | 4029 $\frac{1}{2}$ | The 3rd hour was 8 to 9 a.m.  |
|       | 33 | 4029 $\frac{1}{2}$ | The 6th hour was about noon.  |
|       | 34 | 4029 $\frac{1}{2}$ | The 9th hour was 2 to 3 o'clock.  |
|       | 42 | 4029 $\frac{1}{2}$ | The even of Friday the 15th was come, and because it was the preparation for the Sabbath Day, Saturday, the body of our Lord was taken down from the cross and buried by being placed in the tomb of Joseph of Arimathea.   |
| xvi.  | 1  | 4029 $\frac{1}{2}$ | And when the Sabbath (Saturday) was past, holy women came early in the morning of the first day of the week, Sunday, with spices.   |
| xvi.  | 6  | 4029 $\frac{1}{2}$ | "He is risen." This was the testimony of the angel early on the first day of the week, Sunday, the 17th of the 1st sacred month. See also verse 9.  |
|       | 9  | 4029 $\frac{1}{2}$ | The risen Lord appeared to Mary on Sunday morning early.  |
|       | 12 | 4029 $\frac{1}{2}$ | On the same first day of the week, Sunday, the Lord appeared to two of His disciples as they were returning to Emmaus, a village in the country, in the evening.  |
|       | 14 | 4029 $\frac{1}{2}$ | In the same evening the Lord appeared to the eleven Apostles. As stated in the Revised Version, two of the oldest Greek manuscripts have not in them the verses from 9 to the end of the  |

chapter. The probability is that St. Mark added them afterwards, at the request of the Church, for we find that one of these two manuscripts has a blank left for them, the transcriber perhaps thinking that they should be written, but could not write them, because they would not be in the original copy before him. As we all know, the most scrupulous care was taken not to add anything to Holy Scripture. The two manuscripts referred to are the "Vatican" in the library at Rome, written about the year 300, and the "Sinaitic" at St. Petersburg, dating from about 350 or 400. It is the former which leaves a blank space showing that the scribe knew of the existence of the omitted verses.

The omitted verses are in the Alexandrine manuscript, which is the third oldest copy of the Scriptures, written about 450. This copy is in the British Museum.

Neither of these three old copies were known when our Authorised Version was printed in the time of King James. The Sinaitic was not discovered till 1850. It was discovered by Dr. Tischendorf in St. Catherine's Convent at the foot of Mount Sinai.

## St. Luke's Gospel—3995 to 4029.

As stated in Col. iv. 14., St. Luke was a physician. He was also a companion of St. Paul and well acquainted with the incidents pertaining to the birth of Jesus Christ and His ministry. Not only this, whenever there was anything which did not come under his personal observation he made enquiries of those who were able to give him good and reliable information. We see this by the details which he gives us of the birth of John the Baptist, the events concerning our Lord's nativity, and the incidents of His early life. To St. Luke we are also indebted for his record of the parables of the Good Samaritan, the Prodigal Son, the Publican and the self-righteous Pharisee, the cure of the woman who had been bowed down eighteen years, the cleansing of the ten lepers, raising of the only son of the widow at Nain, the penitent thief and the statement concerning the condition of Lazarus and the rich man after their death. In addition to these he also wrote the Acts of the Apostles.

The Gospel of St. Luke was written in 4063, and the following summary from *All Past Time* will be of service :—

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
| i. 5                | 3995         | Gabriel appears to Zacharias in the temple whilst officiating on the 8th Sabbath Day of the year, he being of the 8th course of the priests, each of whom discharged their duties a full week. See the date "24" on the solar cycle, table <i>i</i> .  |
| 10                  | 3995         | Evidently Sabbath Day, 24th of 2nd civil month, table <i>i</i> .   |
| 26                  | 3995½        | Gabriel appears to Virgin Mary on the Sabbath Day, 24th of the 7th civil (1st sacred) month. See the "24" on the solar cycle and observe that it was the same day and date in which the angel appeared to Daniel in 3470. See notes Dan. x. 4.   |
| 36                  | 3995½        | These words were spoken five days before the 8th month of the civil year, namely in the 147th day from Gabriel's appearance to Zacharias, or five months completed. Elizabeth's 6th month was therefore just beginning. Observe that Elizabeth had "hid herself five months" and after Gabriel had appeared to Mary, the latter went to Elizabeth  |
| 56                  | 3995         | Mary abode with Elizabeth three months which would be after the 6th month of Elizabeth began; this verse and the next, show that the Baptist was born about the 25th of the 11th civil month of 4025. We also see by the occurrence of the intercalary month at the end of the year, how John was six months older than our Lord who was born on the 25th—26th of the third month in the next year, table <i>j</i> . |
| 80                  | 4025         | The date of John the Baptist's showing unto Israel would be when he was 30 years of age, namely about the 25th of the 11th civil month 4025, which was the   |

Chap. Verse. Year.

Notes.

|     |    |                    |   |
|-----|----|--------------------|---|
|     |    |                    | same year on the solar cycle as that in which he was born, table <i>i</i> . According to the Levitical law no man could officiate till he was 30 years old.   |
| ii. | i  | 3996               | The decree of Cæsar Augustus for the enrolment would be at the beginning of the Roman year, January, a few days before which Joseph and Mary went to Bethlehem to which place they belonged. Whilst there, our Lord was born on the 25th of December which was during the night between the 25th and 26th, Friday night, but would be Sabbath Day, inasmuch as the Sabbath began at sun-set on Friday night. See "26" on the solar cycle at the end of the 3rd civil month, table <i>j</i> .  |
|     | 7  | 3996 $\frac{1}{4}$ | Much criticism has been written, but to no good purpose, respecting this enrolment in the time of Cyrenius. The fact seems to be that the taxing was first made when Cyrenius was Governor of Syria, but the enrolment was in the beginning of 3996.<br>By the words "in those days," Luke means the days he had been speaking of respecting the birth of John the Baptist, at the latter end of 3995. But the expression is often found in Scripture when reference is made to the intercalary days, and as there were two full years in 3995, namely a full solar and a full lunar, we may presume that Luke had them in his mind. See the intercalary or extra month at the foot of 3995, table <i>i</i> . See how Matthew, chap. iii. 1. uses the same expression for the intercalary period, 30 years later. |
|     | 8  | 3996 $\frac{1}{2}$ | The mention of shepherds abiding in the fields with their flocks is a good proof of the date of the birth of our Lord being in the end of December. Bethlehem was a great place for sheep. Josephus says 250,000 were required for the passover, and it is certain that such numerous flocks could not be kept in the backyards of the residents of a small city. The sheep would be kept in folds in the same way as our farmers keep them, and at this season they would require to be protected from wolves, or dogs. In addition to these precautions, we read that owing to the extensive and numerous folds, the attacks of rapacious animals which leaped over the fences, or got through them at this period of the year, was so common that the loss of sheep was considerable.                          |
|     | 21 | 3996 $\frac{1}{4}$ | The circumcision on the eighth day—probably Sabbath Day—often called eighth day—by being after the week of seven days—in which case it was 3rd day of the 4th civil month.  |
|     | 22 | 3996               | Forty days of purification. These days would be the same as the 40 days of our Lord's temptation in the wilderness, 30 years later. See the summary—"Baptism to Passover."  |
|     | 42 | 4008               | "And when he was 12 years old" To see the excellence of the incidents connected with our Lord's   |

Chap. Verse. Year.

Notes.

ii. 42

visit to the temple when he was twelve years old, we must look at the solar cycle giving us the form of the year 4008. As he was born in 3996 $\frac{1}{4}$  he was twelve in 4008 $\frac{1}{4}$ . The passover was on the 15th of the 7th civil month, and the Sabbath Days were the 4th, 11th 18th and 25th.

S 11 Luke 11. 43, says "when they had fulfilled the days," that is the seven days of  
 12 the feast, marked with a brace, they returned and "went a day's journey" the  
 13 22nd. "After three days they found Him  
 14 in the temple" which would be on the 25th,  
 15 Sabbath Day, which is just the place  
 16 where Jesus Christ is often found in our  
 S 18 days. We have here also the fulfilment  
 19 of the prophecy of Haggai ii. 9, that  
 20 the Lord should come to His temple and  
 21 that the glory of this latter house (second  
 22 temple) should be greater than the former  
 23 one.  
 24 }  
 S 25 }

The dates of these Sabbath Days will be seen on looking at 4008, table g. 1st sacred (or 7th civil) month.

Joseph was much older than Mary, to whom he was espoused, and is supposed to have died soon after our Lord was twelve years old. There is no good grounds for thinking that our Lord ever followed the trade of Joseph as a carpenter. On the contrary, He was a Nazarene, consecrated to God and His service.

iii. I 4026

The 15th year of Tiberius, Emperor of Rome. Tiberius began to reign on the 11th of September 4011. See *All Past Time* "Roman Emperors." Hence add 15 and we have 4026. The Biblical year begins in September. That this 15th year of Tiberius was the early part of 4026 is also plain from the fact that in the 12th year of Tiberius, Annas was deposed from the priesthood by Valerius Gratus, the procurator. Eleazar and Simon followed, each one year, so that Caiaphas was high priest in the 15th year. The Jews, however, did not agree with the deposition of Annas although they were obliged to allow the priesthood of Caiaphas. Hence Annas was high priest *de jure*, and Caiaphas *de facto*. This explains why there were two high-priests in this 15th year of Tiberius. The office was for life, and this is why Annas was considered by the Jews to be also in office. The two men, it is said, held the office alternately, according to the Jewish way of settling the difficulty. Thus in 4026 Annas with Caiaphas; in 4027, Caiaphas; in 4028, Annas; in 4029 (Crucifixion year) Caiaphas. See John xi. 49 and xviii. 13; Acts iv. 6, Annas high priest in 4030.

| <i>Chap. Verse.</i> | <i>Year.</i>       | <i>Notes.</i>   |
|---------------------|--------------------|---|
| iii. 1              |                    | The Herod mentioned in this verse was Herod Antipas. Now as our Lord was evidently born some months before the passover, as we see by the intervening period of His 40 days of temptation after His baptism, when He was 30, it is easy to observe by this first verse of chapter ii, when the nativity was, namely between the 1st month of the year and the 7th civil month which was the passover.   |
| 15                  | 4026               | "And as the people were in expectation and all men mused in their hearts of John whether he were the Christ or not." The prophecy of Daniel's 70 weeks would rouse this expectation, because half a week was to be cut off and 69 weeks had expired in the beginning of 4026. John was cast into prison before our Lord began to preach. See Mark i. 14.  |
| 23                  | 4026 $\frac{1}{4}$ | Jesus began to be 30 years of age. That is in the 15th year of Tiberius and before the passover in 4026 $\frac{1}{2}$ . How plain and repeated are the evidences of the birth of the Saviour in 3996 $\frac{1}{4}$ .<br>Next comes the genealogy of our Lord according to the time of the priesthood, that of Matthew being the Royal line. Much has been written about these genealogies, but we cannot follow them, because sometimes a man lives to be 50 and a daughter is born. When she is 20 and soon has a son, this child is called the son of the grandfather because of the genealogical line. The Jews had no word for grandson, and thus there is a change of name in the line of descent. |
| 38                  |                    | Adam was the son of God ; that is the first man. There is no evolution in the Bible.  |
| iv. 1               | 4026               | Forty days in the wilderness after His baptism, brings the incidents of our Lord's life in the middle of the 5th month.   |
| 16                  | 4026               | He came to Nazareth and went into the synagogue there and read from the book of the prophet Isaiah, namely the 61st chapter. As this chapter was the 50th section read on the 50th Sabbath, the date was the 16th of 5th civil month, table <i>j</i> . another proof of the date of nativity.   |
| v. 1                | 4026 $\frac{1}{2}$ | Christ teaches the people whilst He was in Peter's ship.  |
| vi. 1               | 4027 $\frac{1}{2}$ | On the second Sabbath after the first, He was in the cornfields. It appears to me that the better reading would be, on the Sabbath on the second day of the first month. See the solar cycle for 4027, table <i>k</i> , where the Sabbath Day fell on the 2nd day of the first sacred month, which is the middle of year. It was barley harvest time. Much amusement, but alas, also, much mischief has arisen through men writing about two Sabbath Days in one week. It is true that there were days which sometimes preceded the Sabbath, and in which no servile work was to be done, but if St. Luke meant two contiguous Sabbaths   |



| Chap. Verse. | Year. | Notes.  |
|--------------|-------|---|
| vi. 1        |       | he was too intelligent to be guilty of such "a bull" as to write the second Sabbath after the first. He would have left out the last three words. It is the date which he writes, but it has got badly used, as has also another which he writes soon afterwards.   |
| vii. 1       | 4027  | Christ in Capernaum.  |
| 2            |       | "The day after" is not a good translation. Perhaps it means Exodus days, <i>i.e.</i> middle of 7th civil month.   |
| viii. 1      | 4027  | The preaching tour.   |
| ix. 1        | 4028  | Christ gives to His disciples power to heal.  |
| 12           | 4028½ | Feeding 5000.   |
| 18           | 4029  | He was alone praying, commencement of the year.   |
| 28           | 4029  | The transfiguration about the time of feast of tabernacles on the 15th of 1st civil month, table <i>m.</i> See verse 33. Peter, James and John were our Lord's first disciples and were with Him at times when the other nine were absent. Our Lord had sent the nine on tour to preach the gospel and cure diseases, but retained Peter, James and John to witness His glory as He will appear when He comes in His Kingdom. Consequently the man of whom we read in verse 40 who brought his possessed son to Jesus, would refer to some two or three disciples when he said, Thy disciples could not cast out the devil. Probably Matthew was not present with the Lord when He gave sight to a man born blind, so graphically described by John. But Matthew in some degree makes up for this by speaking of <i>two</i> blind men when Bartimæus received his sight.  |
| 51           | 4028  | Intercalary Period. The evangelists do not follow the same line of consecutive time when relating the incidents of our Lord's life and ministry. St. Luke here goes back a month or more in his records. There is no mention in this verse of "days" in the authorized version, although they are plainly written in the Greek. The fact is St. Luke is here giving us a date, namely, the intercalary period at the end of the year 4028. The Greek seems to be; "and it came to pass when were nigh completed the days that should be taken up, he looked steadfastly towards Jerusalem." But the translators take the Lord up instead of the days. The verse has also been slightly corrupted owing to the words not being understood. Major in his comment says, "It is very improbable that the Evangelist should speak of the time of our Lord's ascension as being come, or just at hand, six months before His resurrection, but even before His trial and death; especially considering that He continued no fewer than 40 days on earth after He was risen." Wakefield says the "passage cannot mean that our Lord was nigh to being taken up, because the Greek denotes time completed." Much opinion has been expressed, but all difficulty disappears when it is seen that the extra days were taken up at |

| <i>Chap. Verse.</i>           | <i>Year.</i>       | <i>Notes.</i>   |
|-------------------------------|--------------------|---|
| ix. 51                        |                    | the end of the year 4028. See table <i>l</i> of the solar cycle.  |
| x. 1                          | 4029               | Seventy disciples sent out to preach and to heal the sick.  |
| 38                            | 4029               | The incident here referred to was about the time of our Lord's birthday, namely the feast of dedication.  |
| xi. 1                         | 4029               | The Greek reads "on the 9th," and surprise may be expressed that no notice has been taken of the words. The 9th was the Sabbath Day in the 2nd civil month of this year, table <i>m</i> . Ewing in his Greek Lexicon, without any reference to this passage, states that the word here mentioned means the ninth.   |
| 14                            |                    | St. Luke here begins to mention many incidents in the ministry of our Lord which are without chronological order.   |
| xii. 1                        |                    | Christ preaches against hypocrisy.  |
| xiii. 1                       |                    | Preaches the necessity of repentance.   |
| xiv. 1                        |                    | Numerous exhortations.  |
| xv. 1                         |                    | Parables of the lost sheep, of the piece of silver and the prodigal.  |
| xvi. 1                        |                    | The rich man's steward.   |
| xvii. 1                       |                    | About avoiding offences.  |
| xviii. 1                      |                    | The importunate widow.  |
| xix. 1                        |                    | Zacchæus.   |
| xx. 1                         |                    | Teaching in the Temple.   |
| xxi. 1                        | 4029               | The widow's mite.   |
|                               |                    | The chronological order is resumed.   |
| 6                             | 4029               | Prophecy of the destruction of Jerusalem.   |
| THE END OF THE GENTILE TIMES. |                    |   |
| 24                            | 4029               | What number of times, if not "seven?" This is a very impressive and very lucid prophecy, and has held good and true for now nearly the second half of the seven times of the Gentiles. The prophecy is all the more impressive when compared with Rev. xi. 2, where we read that the holy city is to be trodden down during 42 months, which at 30 days to the month are 1260. More than 1260 days have occurred since the Mohammedans began to tread down the holy city, and therefore we must take the number in its larger significance of measurement, namely 1260 solar years. By this they will end at Easter, 1898. The measurement cannot fail. |
| 36                            | 4029               | Here we have a statement respecting the alternative of passing through the $3\frac{1}{2}$ years of the great tribulation. "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things (calamities), that shall come to pass and to stand before the Son of Man." These words imply that such persons will be removed before the calamities begin.  |
| xxii. 1                       | 4029 $\frac{1}{2}$ | The Passover, our Easter, middle of the natural year.   |
| 7                             | 4029 $\frac{1}{2}$ | The first day of unleavened bread, when the lamb was  |

| <i>Chap. Verse.</i> | <i>Year.</i>       | <i>Notes.</i>  |
|---------------------|--------------------|--|
| xxii. 7             |                    | to be killed was at eve on the 14th of the 1st sacred month. It fell this year on Thursday evening. See 1st sacred month (7th civil), table <i>m</i> , and notice the references given in the notes in Matthew and Mark. |
| xxiii. 1            | 4029 $\frac{1}{2}$ | Christ taken before Pilate early in the morning of the 15th, Friday.   |
| xxiv. 1             | 4029 $\frac{1}{2}$ | The first day of the week—Sunday.  |
| 21                  | 4029 $\frac{1}{2}$ | Here we read that this same Sunday was the third day. Hence our Lord was crucified on Friday, the day following Thursday, the 14th, when in accordance with Scripture, He partook of the passover with His disciples.    |

## St. John's Gospel—3995 to 4029.

The Gospel of St. John appears to have been written about the year 4078. It possesses special features, one of which is that it does not record the prophecies of our Lord respecting the destruction of Jerusalem, because when John wrote, these prophecies had been fulfilled nine years. Another feature of the book is that with St. John salvation is "life"; but the most distinctive feature is his sublime declaration of the Godhead of the Redeemer. Owing to his long life, about 90 years, John saw more of the early Christian Church than the other Apostles. He was scarcely 20 when appointed by our Lord as one of the twelve, and during the long period of 71 years was actively associated with the triumphs of Christianity. After the death of St. Paul, he preached in Asia Minor, and would be personally known to many of the members of the seven churches of that part of the world mentioned in the three first chapters of Revelation. He is the only apostle who is supposed to have died a natural death.

| <i>Chap. Verse.</i> | <i>Year.</i>       | <i>Notes.</i>   |
|---------------------|--------------------|---|
| i. 1                | 4025 $\frac{3}{4}$ | "In the beginning." This phrase is used in several senses. Sometimes as "in the beginning of the Gospel" (Phil. iv. 15), and by Moses as the Creation; but John seems to employ it indefinitely for eternity. As John the Baptist was born at the end of the 11th civil month of 3995, table <i>i</i> of the solar cycle, he probably began his ministry when he was 30, in 4025, which was the same year of the solar cycle. His ministry was the proclamation of the new doctrine of salvation by repentance, connected with his witness of the Messiah as the Lamb of God. It was indeed the beginning of the gospel of Jesus Christ, immense, unfathomed, and unconfined, and to signify its reception the ordinance of baptism was employed as a representation of the gift of the Holy Spirit |
| 6                   | 4025 $\frac{3}{4}$ |   |

| <i>Chap. Verse.</i> | <i>Year.</i>       | <i>Notes.</i>  |
|---------------------|--------------------|--|
| i. 6                |                    | John had only been baptising a few weeks when Jesus Christ, the Son of the living God, was manifested, giving to them that received Him power to become children of God. This widely-opened door is not yet shut.  |
| ii. 1               | 4026               | "The third day." Evidently the third day of the week—Tuesday, and subsequent to our Lord's experience in the wilderness.   |
| 13                  | 4062 $\frac{1}{2}$ | The first passover after our Lord was 30.  |
| iii. 1              | 4026 $\frac{1}{2}$ | The visit of Nicodemus, who was impressed by the miracles which our Lord did whilst attending the passover. See ii. 23.  |
| 16                  | 4026 $\frac{1}{2}$ | The origin, the unconfined breadth, and the whole substance of the gospel.   |
| iv. 1               | 4026               | Jesus Christ went again into Galilee about May, passing through Samaria.   |
| 35                  | 4026               | Four months to harvest in August.  |
| v. 1                | 4027               | "After this there was a feast of the Jews." If this feast was another passover, then John mentions the four passovers which would occur during the Lord's ministry, namely, ii. 13; v. 1; vi. 3; and xii. 1. Some writers think that the feast of Purim (Esther ix. 19) is meant; but this was in the month (Adar) before the passover; others suppose it was the feast of Dedication (about the 25th of our December), and some think it might be the feast of Tabernacles about the end of September. The majority of Biblical men consider that John alludes to the passover, and the fact that the pool, mentioned in verse 2, was disturbed in the spring season, confirms this view. Another point of confirmation is that in chap. vi., another passover is mentioned as just preceding the feeding of the 5,000, which other gospels show was towards the end of the 4028. |
| 2                   |                    | "There is at Jerusalem by the sheep market a pool." An argument has been based on these words for showing that Jerusalem was not destroyed when John wrote his gospel; but this celebrated pool and its locality is known now.   |
| 28                  |                    | Emphatic declaration concerning the resurrection. Also verse 29, "and shall come forth."   |
| vi. 1               |                    | Jesus went over the sea of Galilee.  |
| 4                   | 4028 $\frac{1}{2}$ | Third Passover. This seems to be proved to be the third, because, according to the other gospels, the feeding of the 5,000 in the subsequent verses was towards the end of 4028. See note on v. 1.   |
| 10                  | 4028 $\frac{1}{2}$ | Feeding 5,000 with five barley loaves and two small fishes.  |
| vii. 2              | 4029               | The feast of Tabernacles on the 15th day of the 1st civil month Wednesday, table <i>m</i> . See Levit. xxiii. 34.  |
| 14                  | 4029               | In the midst of the feast. It lasted seven days, and the eighth day was a holy day.  |
| 37                  | 4029               | The last of the seven days would be Tuesday, the 21st of the month.  |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| viii. 1             | 4029         | Jesus went unto the Mount of Olives.  |
| 2                   | 4029         | He came again into the temple, on Thursday, the day of holy convocation, or on the Friday.  |
| ix. 1               | 4029         | Light given to a man who was born blind.  |
| x. 1                | 4029         | Christ the door.  |
| 22                  | 4029         | The feast of Dedication, on 25th of the 3rd civil month—Tuesday, table <i>m</i> (our December). All Jerusalem was illuminated at this feast. It was also the birthday of our Lord, who was the Light of the world.  |
| xi. 1               | 4029         | Lazarus's sickness.   |
| xii. 1              | 4029½        | Six days before the Passover—the fourth of the Lord's ministry, table <i>m</i> .  |
|                     |              | This means six clear day before the passover supper was eaten on the 14th of the 1st sacred month. If we notice the events as referred to by John, and the other three evangelists, we shall find that our Lord was crucified on a Friday, the 15th. The supper must have been on the Thursday, the 7th (verse 2), in order that our Lord might sit down to the paschal lamb with His disciples on the 14th (Exod. xii. 6), which this year was on Thursday.  |
| 12                  | 4029½        | "The next day" would be Friday the 8th, and the <i>first</i> of the six days. The gospel of the other Evangelists require that the Lord should ride on the colt of the ass triumphantly into Jerusalem on Friday the 8th. In confirmation of this Mark xi. ii says "when eventide was come," that is the Sabbath which began at sun-set on Friday, "He went out into Bethany," which was within "a Sabbath Day's journey." It would be some part of the afternoon on this Friday that Jesus overthrew the tables of the money-changers and the seats of those who sold doves. Observe, also, that although Mark records this incident after that concerning the fig-tree, Matthew mentions it before it (Matt. xxi. 12 and 18). The market could not be carried on during Sabbath hours, neither would the overthrow of the seats be appropriate to the sacred day. Matthew xxi. 14 says that, "the blind and the lame came to Him in the temple, and He healed them." This would not be the case on the Sabbath Day according to the scruples of the Jews. |
|                     |              | Saturday; Sabbath Day, was the 9th of the month and the <i>second</i> of the "six days" mentioned by John. On this day, which was the last Sabbath He was on earth in His humiliation, the Lord strongly expressed His disapprobation of the fig-tree which represented the Jewish nation. (Mark xi. 13 and Matt. xxi. 19).   |
|                     |              | Sunday, the 10th of the month, was the <i>third</i> of the "six days." The disciples "in the morning," as they passed by, marvelled on seeing the fig-tree utterly dried up, even from the roots, so soon.  |
|                     |              | Monday, the 11th of the month, was the <i>fourth</i> day of the "six days." Our Lord was again in the temple  |

|        |    |                    |   |
|--------|----|--------------------|---|
|        |    |                    | <p>(Mark xi. 27), and the priests, scribes and elders questioned Him respecting His authority.</p> <p>Tuesday, the 12th of the month, was the <i>fifth</i> day of the "six days" mentioned in this chapter by John. On this day our Lord spoke the parable of the vineyard, Mark xii. It is also said by St. Mark that "after two days," which would be Wednesday and Thursday, was the feast of the passover, namely on the 15th which the solar cycle, table <i>m</i>, shows was Friday.</p> <p>Wednesday, the 13th of the month, was the <i>sixth</i> day of the "six days" of this John xii. 1. On this day our Lord sat at meat in the house of Simon the leper, when a woman brought an alabaster box of valuable ointment and poured it on his head. Mark xiv. 3.</p> <p>Thursday, the 14th of the month, was the first day of unleavened bread when the paschal lamb was killed. Mark xiv. 12. There are three or four verses in the Pentateuch which states that this lamb was to be killed at eve on the 14th. The solar cycle shows that it fell this year (4029), on Thursday. Hence Mark says (verse 17), "and in the evening He cometh with the twelve" and sat at meat.</p> <p>We thus find the "six days," previous to this 14th of the month, clearly accounted for.</p> |
| xiii.  | I  | 4029 $\frac{1}{2}$ | <p>"Now before the feast of the passover," John here introduces "the supper" on the day before the passover—Thursday—during the night of which was the betrayal, and the cock-crowing, verse 38. John does not mention the agony of our Lord in the garden after supper, after it Matthew xxvii. 1. speaks of "the morning" Friday.</p>   |
| xiv.   | I  | 4029 $\frac{1}{2}$ | "Let not your heart be troubled."   |
| xv.    | I  | 4029 $\frac{1}{2}$ | "I am the true vine."   |
| xvi.   | I  | 4029 $\frac{1}{2}$ | Exhortations.   |
| xvii.  | I  | 4029 $\frac{1}{2}$ | Christ's prayer.  |
| xviii. | I  | 4029 $\frac{1}{2}$ | <p>Christ in the garden where Judas and a band of men arrested Him on Thursday night, 14th of 7th civil, or 1st sacred month, table <i>m</i>.</p>   |
|        | 13 | 4029 $\frac{1}{2}$ | <p>Annas was high-priest for some time but was deposed by Tiberius, the Emperor of Rome. His son-in-law Caiaphas having become high-priest, Annas regained much of his former influence as a man of authority amongst the Jews, acting as deputy, and making up by his superiority of age for his inferiority of position. See note Luke iii. 1.</p>  |
|        |    |                    | <p>It would appear that it was chiefly through the instigation of Caiaphas that Jesus Christ was apprehended. He was a Sadducee and disliked our Lord for His repeated assertions of the immortality of the soul.</p>   |
| 29     |    | 4029 $\frac{1}{2}$ | <p>Pilate was appointed to his office as the Roman procurator in 4027 and held it for ten years, when he was banished by the Emperor Caligula to Gaul. It is said that he committed suicide in 4042.</p>  |



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| xix. 1              | 4029 $\frac{1}{2}$ | Jesus scourged.  |
| 14                  | 4029 $\frac{1}{2}$ | This was the fourth passover during our Lord's ministry of three and a half years, first alluded to in xii. 1.   |
| xx. 1               | 4029 $\frac{1}{2}$ | The first day of week, Sunday, the 17th of the 1st sacred month. See solar cycle, table <i>m</i> .   |
| 19                  | 4029 $\frac{1}{2}$ | The same day at evening—Sunday.  |
| 20                  | 4029 $\frac{1}{2}$ | After eight days—on the following Sunday the 24th of the month. Our Lord no longer recognizes the old Sabbath on Saturday. Before His resurrection all chief spiritual events were on Saturday, but after that, they were on Sunday, the new Sabbath of the Lord's Day.  |
| xxi. 1              | 4029 $\frac{1}{2}$ | Jesus again showed himself to His disciples, and apparently on the third Sunday. Peter, after the close of the old Sabbath, at sunset on Saturday, said, "I go a fishing" (verse 3) "That night they caught nothing, but when the morning was come, Jesus stood on the shore." This is said to be "the third time" that Jesus showed Himself (verse 14). There seems a good probability that St. Peter received considerable instructions from the Lord on being called to follow Him. Perhaps he was told to discontinue his fishing and was instructed about the change of the Sabbath Day. Athanasius, who was primate of Egypt in the year 296 says, "the Lord transferred the Sabbath to the Lord's Day." Eusebius makes a similar statement: "It is delivered to us that we should meet on this day" (Sunday), on this occasion also it is probable that St. Peter was informed of our Lord's preaching to the autediluvians in Hades, (1 Peter iii. 19-20). |

St. John, after alluding to the baptism of the Saviour in chap. i. 32, tell us in the 43rd verse that "the day following" the Baptist's testimony, our Lord proposed to go forth into Galilee. But, observe, there were two, if not three, journeys into Galilee between His baptism and the completion of the passover. One is mentioned in John ii. 1, when our Lord, with His disciples and mother, was present at a marriage in Cana of Galilee; and another is referred to in John iv. 3, when we read (after the incidents of the passover) that the Lord "left Judea and departed again into Galilee." It is unfortunate for the chronologist that St. Luke, who is so precise, has omitted in his gospel all that St. John has recorded from chap. i. 19 to iv. 43. We see, however, that the second journey into Galilee, which John speaks of, is after the passover, when our Lord must needs, from the passover at Jerusalem, go through Samaria, in doing which He came to Sychar, where is Jacob's well. We notice that whilst there, He said to His disciples, "Say not ye, there are yet four months, and then cometh harvest," thus alluding to the period between the middle of April (passover time) to August, when wheat harvest occurred. John's second record of our Lord's visit to Galilee is really a third journey to that district. The marriage in Cana took place on some Tuesday after His temptation, and the visit of Nicodemus was when our Lord was at the passover in Jerusalem.

## Acts of the Apostles—4029½.

Although the book known as Acts of the Apostles was not written by St. Luke till the year 4061½, when he was separated from St. Paul by the great fire in Rome, yet the events recorded begin immediately after the crucifixion, 4029½. For this reason the book should follow the Gospels, otherwise, after the Gospel by St. Matthew, the first Epistle to the Thessalonians was the second book in the order of writing the New Testament.

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| <b>SYNOPSIS OF ST. PAUL'S WORK.</b> |              |   |
| 4034                                |              | St. Paul converted, table <i>c</i> of solar cycle. Escapes from Damascus in intercalary period at end of 40 34 Acts ix. 23.   |
| 4035                                |              | Went to Jerusalem and saw Peter 15 days. Jews angry with him for preaching Christ, and to escape their fury he is conducted to Cæsarea, and sent to Tarsus. Barnabas being sent to Antioch, owing to the successful preaching of the Gospel there by those scattered abroad at the persecution of Stephen, went to Tarsus to seek Paul, and brought him to Antioch. Saul and Barnabas continue preaching Christ in Antioch during a whole year, 4035. |
| 4038                                |              | As predicted at Antioch, a famine arose in Judea about the time that Claudius, the Emperor of Rome, began to reign (xi. 27). Contributions having been raised, they were sent to Jerusalem by Barnabas and Saul. Claudius began to reign in Rome on 24th January, 4038½, or rather later.   |
| 4038                                |              | Having returned to Antioch, Barnabas and Saul were called by the Spirit to enter upon a missionary tour, (xiii. 1).   |
| 4045                                |              | Whilst at Lystra, in 4045, St. Paul was stoned, xiv. 19. This is mentioned by the Apostle in 2 Cor. xi. 25, and he further states in 2 Cor. xii. 2, that he was caught up to the third heaven 14 years previously. As he wrote this epistle in 4059, he was caught up in 4045, about the time he was stoned, and supposed to be dead.   |
| 4049                                |              | In this year Paul and Barnabas were sent to Jerusalem to consult the apostles about circumcision. We obtain this year by noticing that in Gal. ii. 1 the apostle says, "Then 14 years after (seeing Peter in 4035) I went again to Jerusalem with Barnabas." This, he explains, was about circumcision.   |
| 4050                                |              | St. Paul proposed to begin another tour by going round to the churches which he and Barnabas had  |

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|                     |              | established; but on this occasion the apostle took Silas with him.  |
| 4051                |              | Paul and Barnabas in prison at Philippi, where the gaoler was converted.  |
|                     |              | In this same year, 4051, Paul met with Aquilla and Priscilla, owing to Claudius having ordered all Jews to leave Rome on his 12th year. He reigned, Josephus says, 13 years, 8 months, and 20 days. He was made emperor January 24th, 4038.   |
| 4052                | 4053½        | St. Paul went to Syria after remaining eighteen months at Corinth, xiii. 11, and proceeded to Jerusalem.  |
| 4056                |              | He, this year, after leaving Jerusalem, completed a third tour by travelling over all the country of Galatia and Phrygia, xviii. 21-23.   |
| 4058                |              | He disputed in the school of Tyrannus during two years at Ephesus, xix. 10. In the same year he was three months in Greece, xx. 3.  |
| 4058½               |              | He sailed from Philippi after "the days of unleavened bread," 4058½, table Z, xx. 6.  |
| 4058¾               |              | Soon afterwards he was in Jerusalem on the 2nd day of the 3rd sacred (9th civil) month, xxi. 17.  |
| 4058¾               |              | He was taken with violence by the Jews whilst in the temple, but was rescued by the chief captain and sent to Cæsarea. During the intercalary period at the end of 4058 he made his defence before King Agrippa and Festus.   |
|                     |              | On the last three days of the intercalary period he was sailing in the custody of the centurion to Italy.   |
| 4059                |              | On the 10th of the first sacred month, namely, "the fast," the sailing became dangerous owing to the equinoctial gales. (Beginning of October.)   |
| 4061½               |              | He was shipwrecked at Malta in February, and three months afterwards reached Rome, where, owing to the absence of Nero, he remained two whole years in his own hired house—4059½ to 4061½. He was burnt out by the great fire in Rome.  |
| 4063¾               |              | June 29th, St. Paul was beheaded.   |
|                     |              | The two leading errors made by many Biblical students respecting the labours of St. Paul are: 1st, by supposing that he left Damascus before he escaped from it by a basket from a window in the wall; and 2nd, by supposing that when there was a lunar and a full solar year brought together by the intercalary period at the end of 4058, it meant that the apostle was two years (24 months) in prison in Cæsarea. |

### ACTS OF THE APOSTLES.

|      |       |   |
|------|-------|---|
| i. 1 | 4029½ | We do not know anything of the personal history of Theophilus, but owing to the construction of the name in Greek, he was a councillor, or probably a magistrate, to whom St. Luke, who was a scholar |
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|      |        |                    | and a professional man, dedicated this book, beginning with the ascension of our Saviour.   |
|      | 10     | 4029 $\frac{1}{2}$ | The day when Jesus Christ was taken up to heaven was Thursday, the 26th of the 2nd sacred month, 4029 $\frac{1}{2}$ , table <i>m</i> of the solar cycle. It was 40 clear days after the crucifixion.  |
| ii.  | 1      | 4029 $\frac{3}{4}$ | The Day of Pentecost was Sunday, the 7th of the 3rd sacred month. It was 50 clear or completed days after the crucifixion; that is to say the 50 days do not include the day of crucifixion, nor the Sunday called Pentecost. Hence the words "and when the Day of Pentecost was fully come." It is necessary to be definite, because this Sunday, or Day of Pentecost, proves that the Lord was crucified on Friday. |
| iii. | 1      | 4030               | Healing a lame man. Probably early in the year, three months after Pentecost.   |
|      | 21     | 4030               | The times of restitution, that is when the Jews are restored after the end of the Gentile times.  |
| iv.  | 1      | 4030               | The apostles imprisoned.  |
|      | 10     | 4030               | "And Annas the high Priest." Here we have proof of the year being 4030. See the alternate years in which Annas and Caiaphas held office, mentioned in notes on Luke iii. 1.   |
| v.   | 1      | 4030               | Ananias and Sapphira.   |
| vi   | 1      | 4032               | "And in those days." This seems a reference to the days following the intercalary month at the end of 4031, table <i>o</i> . The expression is common at such periods.  |
|      | 9      | 4034               | The Libertines.   |
| vii. | 1      | 4034               | St. Stephen's reply.  |
|      | 4      |                    | Abraham left Chaldea in 2082. His father Terah died in 2083.  |
|      | 6      |                    | These 400 years were from the birth of Isaac ("the seed") in 2108, table <i>l</i> , to 2508, table <i>g</i> . Ramses II. the oppressor, died in the intercalary days at the end of 2507 (Exodus ii. 33. See also note in this passage). It is a great error to confound this period of 400 years with the 430 of the sojourn.   |
|      | 9      |                    | Joseph was sold by his brethren in 2276, table <i>o</i> of the solar cycle.   |
|      | 10     |                    | He was made governor in 2289, when 30.  |
|      | 12     |                    | Jacob's sons bought corn in Egypt, 2297.  |
|      | 15     |                    | Jacob entered Egypt in 2298, table <i>g</i> .   |
|      | 16     |                    | The name of Abraham is supposed to be an interpolation. It appears from Gen. xxiii. that Abraham bought the burying place from Ephron, the Hittite. It was Jacob who bought the field mentioned in this text. See Gen. xxxiii. 19. It was bought for an altar, not for a sepulchre. But it might afterwards serve for a burying place also.   |
|      | 18     |                    | Another king. Another dynasty, the 19th. Joseph died in 2369, in the reign of Amenhotep iii. of the 18th dynasty. This other king was Ramses II., who   |

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|                     |              | was the fifth Pharaoh after Amenhotep III., and began to reign in 2440. See page 30.   |
| vii. 23             |              | Moses was 40 in 2473.  |
| 30                  |              | Moses was 80 in 2513, the exodus year.   |
| 36                  |              | The exodus was 2513½.  |
| 42                  |              | Forty years in wilderness ended in 2553½.  |
| 47                  |              | Solomon's temple finished in 3000.   |
| 60                  | 4034         | Stephen's martyrdom early in the year.   |
| viii. 1             | 4034         | Saul consenting to Stephen's death.  |
| 27                  | 4034½        | Conversion of the Ethiopian eunuch, who had probably come to the passover in Jerusalem.  |
| ix. 1               | 4034¾        | Saul goes to Damascus towards the end of the year, and is stricken to the earth by a vision of the Lord by whom he was called to be an apostle of the Gentiles.  |
| 19                  | 4034¾        | He was some (not certain), days with the disciples at Damascus and preached in the synagogues. He also at this same period of the year went to Arabia and returned again to Damascus (Gal. 1. 17), before the end of the same year.  |
| 23                  | 4034         | End of the year, in the intercalary days, table c, the Jews took counsel to kill Saul. The translation of the Greek text is very bad in respect to this verse, both in the authorized and revised versions. The reading should be "as the intercalary days were being completed, the Jews took counsel to kill him." It seems that the sudden turning from Judaism and preaching Christ in the synagogues by Saul, embittered the minds of the Jews in Damascus, who therefore determined to destroy him. For this purpose they induced the governor to assist them; but the disciples took him by night and let him down by the wall in a basket. (Verse 25). The apostle alludes to this in 2 Cor. xi. 32, saying, "In Damascus the governor under Aretas, the King, guarded the city of the Damascenes in order to take me, but through a window was I let down in a basket by the wall and so escaped his hands." From history we learn that Aretas was King of Arabia, and Josephus states that he defeated the troops of Herod Antipas, upon which the Emperor Tiberius—the friend of Herod—ordered Vitellius, the Roman governor of Syria, to collect troops and take Aretas prisoner. But before the order could be executed, Tiberius died, and therefore the military preparations were stopped. Now we see that Tiberius died on March 16th, 4034½. This sudden respite afforded Aretas opportunity to march on Damascus and reduce it to his possession. But we find that in the first year of the reign of the Emperor Caligula, who succeeded Tiberius, that the Romans recovered possession of the city. It is plain therefore that the incident concerning St. Paul's escape, was in the end of 4034, six months after Caligula began to reign. Aretas was doubtless |

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anxious to please the Jewish residents, and if he could have got hold of St. Paul, would have killed him.

What seems to have misled the translators is Gal. i. 18, is where we read the words of St. Paul: "Then, after three years I went up to Jerusalem to see Peter and abode with him fifteen days." But this is an expression met with in other places, used for the three years followed by the intercalary period. Dr. Robinson in his "Notes on the Acts of the Apostles" says: "There is a remarkable allusion by Archdeacon Paley used with the same latitude," "and Shimei dwelt at Jerusalem many days," "and it came to pass at the end of three years," "after many days the word of the Lord came to Elijah in the third year." What St. Paul means in Gal. i. 18 is, after the triple year period.

It should have occurred to the minds of the Revisers that St. Peter and others would not have been ignorant of St. Paul's conversion three years after it had occurred (Acts ix. 26). The incidents of all the reading show that on escaping from Damascus, St. Paul went to Jerusalem but they were all afraid of him.

In 4038 in the early part of the year, which would be just after another three years, St. Paul went to Jerusalem again with Barnabas to carry relief to the brethren who were distressed by the famine (xi. 30), as we shall soon see. To this event St. Paul alludes in chap. xxiv. 17, as about an intercalary period. See the Greek.

ix. 32 4035

Peter at Lydda. This would be soon after seeing St. Paul. Gal. i. 18.

36 4035

Peter at Joppa, where he raised Dorcas from the dead. He tarried many days at Joppa.

43 4035

Cornelius, the centurion.

x. 1 4035

xi. 1 4035

The Apostles and brethren in Jerusalem, heard of the conversion of Gentiles.

19 4035

St. Luke here refers back to the preaching of the gospel in minor places by those who had left Jerusalem owing to the persecution which arose at the time of the martyrdom of St. Stephen early in the year 4034. These tidings induced the church at Jerusalem to send Barnabas to Antioch. Soon after his arrival he went to Tarsus to seek St. Paul, who, it is said, was known to him by having been a fellow student with Saul under their teacher Gamaliel in Jerusalem.

26 4035

Barnabas brought St. Paul to Antioch in Syria, and both of them remained there a whole year.

27 4036½

In these days, that is, whilst Barnabas and St. Paul were at Antioch, there came a prophet from Jerusalem, one of whom, named Agabus, prophesied a famine in Judah which came to pass in 4038½ or later, in the time of Claudius the Roman Emperor



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|                     |              | who began to reign on January 25th, 4038. This year should have been one of abundance as it preceded 4039, a seventh or Sabbatic year. But since the rejection of Jesus Christ by the Jews, the crops had become less.  |
|                     | 4038½        | The failure of the barley harvest at the end of March or early in April 4038½ would be the first nip. There was another famine early in 4046, about seven years later. Of one of these famines Josephus says: "A famine oppressed the city of Jerusalem and many died for want of food. Queen Helena (of Adebene) sent some of her servants to Alexandria to buy corn, and others to Cyprus to purchase a cargo of figs."   |
| xi. 30              | 4038         | Barnabas and Saul were sent to Jerusalem at the end of the year to carry money subscribed in Antioch, &c., in order to relieve the distress arising from the famine spoken of in verse 28. We also know the date by St. Paul's allusion to the incident in xxiv. 17. Again the date is confirmed by the fact that Claudius the Emperor came to the throne in the end of January 4038.   |
| xii. 1              | 4039         | About this time, namely soon after the first famine in 4038½, Herod Agrippa I., who was elated on receiving Judæa, Samaria and Idumea from Claudius for assisting him in obtaining possession of the Roman Empire, gratified the Jews by stretching forth his hands to vex certain of the Christian Church. He could not do this before Judæa was added to his authority.   |
|                     | 2            | 4039 James the brother of John, Herod killed with the sword. Eusebius says that the man who had brought James before the tribunal was struck with remorse when he saw James boldly confessing Christ, and he then expressed his desire to become a Christian. Both were, therefore, led to execution, and on the way thither, the man asked James for forgiveness, who looking upon him said, "Peace be to thee," and kissed him. They were then both beheaded together. Eusebius relates this from Clemens. The account seems creditable, for it was no uncommon thing for persons to be deeply impressed during the trials and sufferings of martyrs. |
|                     | 3            | 4039½ Because this pleased many of his new subjects, the Jews, Herod next laid hands on Peter, putting him in prison. This was passover time.   |
| 15                  | 4039½        | "It is his angel," that is his ghost or spirit, as we say in England. Hence our Lord said of the disembodied spirits of little children, "their angels (disembodied spirits) in heaven do always behold the face of my Father."   |
| 20                  | 4041         | Herod displeased with some of the people of Tyre and Sidon.   |
| 21                  | 4041         | On a set day. Josephus says this was "the 2nd of August," during the festivities in honour of the in-   |

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|       |    |                    | stitution of the Roman empire (in 3970 $\frac{1}{2}$ ) when Cæsar Augustus was made the first emperor. Josephus further says that Herod Agrippa put on his silver armour, and the sun gleaming upon it, made him look quite resplendent, but an unhappy omen occurred and he sickened and died. As his son (afterwards Agrippa II.) before whom St. Paul made his defence, was but 17, the Emperor Claudius thought he was too young to succeed to the throne. A procurator was therefore appointed—Caspino Fadus.  |
| xii.  | 25 | 4038 $\frac{1}{2}$ | St. Luke, after relating the cruelties of Herod Agrippa I. from 4038 $\frac{1}{2}$ to 4041 $\frac{3}{4}$ , refers back to Barnabas and Saul by stating that they returned to Antioch after taking alms to the Jews in Jerusalem during the famine. Table <i>g</i> .   |
| xiii. | 1  | 4038               | Barnabas and Saul whilst at Antioch in Syria were called by the Holy Spirit to preach to the Gentiles.  |
|       | 7  | 4038               | The Senatorian provinces of the Roman empire, of which Cyprus was one, were governed by Proconsuls. A coin has been found with the name of Proclus, Proconsul. We know that he succeeded Sergius Paulus, here mentioned by St. Luke.  |
|       | 14 | 4038               | This verse will read as "the first of the Sabbaths," which is an indication of one of the consecrated weeks. It has been pointed out by a good Greek reader that we have the same gen. plural in Acts xvi. 13, which was the middle of the year 4052, <i>b</i> , the anniversary of the command of Artaxerxes in 3557, to Nehemiah, to build the walls of Jerusalem. This xiii. 14 was the middle of 4038, table <i>g</i> , the anniversary of the crossing of Jordan. Antioch mentioned in this verse was not the Antioch in Syria, where Paul and Barnabas remained a whole year, and where the disciples were first called Christians.   |
|       | 20 | 4042               | This verse is not well translated, so that the connection of events is obscured. We all know that judges were instituted by Moses in the same year that the Israelites left Egypt, namely, 2513. (See Exodus xviii. 26.) Now when we add to this year the 450 mentioned by St. Paul—which is the best way for finding the meaning—we arrive at the year 2963. Let us look what occurred in that year. It is recorded in 2 Sam. vii. 16: "Thine house and thy kingdom shall be established for ever before thee (David). Thy throne shall be established for ever." We have here the promise to David of an everlasting kingdom. This was always a prominent affair amongst the Jews. By it they understood that the throne of David would survive and surpass all the kingdoms of the world, and it is worthy of notice that the promise thus made by Almighty God to David was just half way between creation and the end of the Jewish times in 5926 where other remarkable events culminate. Twice |

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|                     |              | 2963 is 5926. We may understand that the words are until what is recorded in the Book of Samuel the Prophet—not until the life or office of Samuel, who died in 2948. See note on 1 Sam. xxv. 1. Observe also that after this David made his sons chief rulers in the place of the judges (2 Sam. viii. 18) and the kingdom was remodelled.   |
| xiii. 21            | 4042         | These 40 years were 2910 to 2950, when David began to reign. Saul died in the latter year.  |
| xiv. 1              | 4044         | Paul and Barnabas at Iconium.   |
| 3                   | 4045         | The verse alludes to the intercalary days at end of 4044.   |
| 6                   | 4045         | Paul and Barnabas seem only to have been a few days in Iconium. There was a great division about their gospel and doctrines, and when there was "a set purpose to stone them, they fled to Lystra and Derbe."   |
| 19                  | 4045         | This appears to be the period when St. Paul was caught up to the third heaven, namely 14 years before he wrote the Second Epistle to the Corinthians in 4058-9. See 2 Cor. xii. 2, and also the apostle's record of the stoning in the previous chapter, verse 25. It appears that the desire on the part of the Jews to stone St. Paul at Iconium was frustrated by his fleeing with Barnabas to Lystra, but he was afterwards followed there, and the stoning took place, and that with such serious consequences that it was supposed he was dead. |
| 26                  | 4046         | The apostle and Barnabas returned to Antioch, and having called the church together, rehearsed all that God had done by their preaching. The conflict had been severe, but probably some thousands had been converted, as intimated in verse 21. It was at this time that Paul had a contention with Peter. See Gal. ii. 11-13.   |
| xv. 1               | 4049         | The disputation about circumcision seems to have existed some time before this. Josephus records that when Ananias told a royal person, who had embraced the Jewish faith, that he might worship God without being circumcised, Eleazer, who was a learned Jew, declared that the neglect of the rite would be great impiety.   |
| 4                   | 4049         | Paul and Barnabas were sent by the church at Antioch to Jerusalem in order to consult the apostles on the question. This was 14 years after St. Paul's first visit to Jerusalem after his conversion in 4034, namely, in 4035, table <i>d</i> .   |
| 6                   | 4049         | A council of the church at Jerusalem, at which it was resolved that no other obligation should be put on the Gentiles than that they abstain from idolatry and fornication, table <i>c</i> .  |
| 30                  | 4049         | Paul and Barnabas returned to Antioch, and delivered to the church there the resolution of the apostles.  |
| 36                  | 4050½        | St. Paul and Barnabas resolved on again visiting the churches which they had established; but as Barnabas wished to take with them John Mark, who for   |

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|        |    |                    | some reason had left them during the first tour, a contention arose between them, the result was Paul separated from Barnabas.   |
| xvi.   | 1  | 4050 $\frac{1}{2}$ | Paul took Silas with him and proceeded to Derbe and afterward to Philippi, where Lydia, a seller of purple, was converted and baptized. The year when Paul and Silas were at Philippi is confirmed by the apostle's words in 1 Thess. ii. 2. He says to the Thessalonians: "We were shamefully entreated, as ye know, at Philippi." Hence as he wrote this epistle to the Thessalonians in 4052, he had previously been at Philippi with Silvanus, whose name Luke abbreviates into Silas. |
|        | 13 | 4051               | See note on xiii. 14 for consecrated weeks.  |
|        | 24 | 4051               | Paul and Silas put into prison at Philippi, but an earthquake and the power of God being manifested, the keeper of the prison and his household were converted. On the next day the magistrates besought them to depart out of the city. St. Luke was now a companion with Paul as indicated by the use of the word "we" in verse 10. Table c.   |
| xvii.  | 1  | 4051               | St. Paul came to Thessalonica and spoke there three Sabbath days.  |
|        | 15 | 4051 $\frac{3}{4}$ | The apostle went to Athens and preached on Mars Hill. Whilst in Athens he wrote his first epistle, namely, to the Thessalonians in beginning of 4052.  |
| xviii. | 1  | 4052               | St. Paul came to Corinth.  |
|        | 2  | 4052               | End of the year. Claudius began to reign on 24th January, 4038. Josephus says he reigned 13 years 8 months and 20 days. He therefore died in the end of 4052, table f. His edict banishing Jews from Rome was made in 4050, and ceased on his death. Hence it might be in 4051 that St. Paul met with Aquilla and Priscilla, about a year before Claudius died.  |
|        | 11 | 4053 $\frac{1}{2}$ | He continued there a year and six months (beginning of 4052 to middle of 4053).  |
|        | 18 | 4053 $\frac{1}{2}$ | He sailed to Syria but first touched at Ephesus, where he refused to stay, as he wished to be in Jerusalem at the feast of the passover.   |
|        | 22 | 4053 $\frac{1}{2}$ | After landing at Cæsarea and had gone up to salute the church at Jerusalem, he went down to Antioch, travelling over all the country of Galatia and Phrygia. This tour seems to have lasted about two and a half years.  |
| xix.   | 1  | 4055 $\frac{1}{2}$ | Whilst Apollos was at Corinth, St. Paul returned to Ephesus as he had promised (xviii. 21), and disputed there three months in the synagogue.  |
|        | 10 | 4058               | He afterwards reasoned in the school of Tyrannus during two years.   |
|        | 26 | 4058               | Uproar at Ephesus.   |
| xx     | 1  | 4058 $\frac{1}{4}$ | He departed and went through Macedonia.  |
|        | 3  | 4058 $\frac{1}{2}$ | St. Paul was three months in Greece.   |
|        | 6  | 4058 $\frac{1}{2}$ | "The days of unleavened bread" during passover.  |

TABLE OF ST. PAUL'S JOURNEY IN 405 $\frac{1}{2}$ .  
FROM GREECE THROUGH MACEDONIA TO PALESTINE

This year 405 $\frac{1}{2}$  was table Z, or 12th of the Solar Cycle, and it will be seen that the numerous dates fall on the 1st, 2nd and 3rd sacred, or 7th, 8th and 9th civil months.

Acts xx. S means Saturday, old Sabbath.

|       |                        |       |                          |       |                                    |
|-------|------------------------|-------|--------------------------|-------|------------------------------------|
| 1 Tu  |                        | 1 Th  | 5th day.                 | 1 F   | 9th day with Phillip.              |
| 2 W   |                        | 2 F   | 6th day.                 | 2 S   | At Jerusalem, xxi. 15.             |
| 3 Th  |                        | 3 S   | 7th day, Jewish Sab.     | 3 S   | 'The day following,' 18.           |
| 4 F   | St. Paul was in Greece | 4 S   | Preached 'till midnight. | 4 M   | 'Next day,' verse 2 <sup>d</sup> . |
| 5 S   | at the commence-       | 5 M   | Luke sailed to Assos. 13 | 5 Th  | Pentecost; 7 days *                |
| 6 S   | ment of the month.     | 6 Th  | Paul at Chios 'next day' | 6 W   | 'The morrow,' xxii. 30.            |
| 7 M   | Acts xx. 2, 3.         | 7 W   | 'Next day' at Samos.     | 7 Th  | 'When it was day,' 12.             |
| 8 Th  |                        | 8 Th  | 'Day after' at Miletus.  | 8 F   |                                    |
| 9 W   |                        | 9 F   | Sent for Ephn. elders.   | 9 S   |                                    |
| 10 Th |                        | 10 S  | Paul's charge to elders. | 10 S  |                                    |
| 11 F  |                        | 11 S  | At Coos, xxi. 1.         | 11 M  | 'After 5 days,' xxiv. 1.           |
| 12 S  | Jewish Sabbath, Sat.   | 12 M  | At Rhodes 'next day.'    | 12 Tu |                                    |
| 13 S  | Lord's Day, Sunday     | 13 Th |                          | 13 W  |                                    |
| 14 M  | Passover at even       | 14 W  |                          | 14 Th | '12 days since,' ver. 11.          |
| 15 Th |                        | 15 Th | At Tyre, xxi. 3.         | 15 F  |                                    |
| 16 W  |                        | 16 F  |                          | 16 S  |                                    |
| 17 Th |                        | 17 S  |                          | 17 S  |                                    |
| 18 F  | Seven days unleavened  | 18 S  | Tarried 7 days, verse 4. | 18 M  |                                    |
| 19 S  | bread. verse 6.        | 19 M  |                          | 19 Th |                                    |
| 20 S  |                        | 20 Th |                          | 20 W  |                                    |
| 21 M  |                        | 21 W  | Knelt down on beach.     | 21 Th |                                    |
| 22 Th | Sailed from Philippi.  | 22 Th | Ptolemais one day. 7.    | 22 F  | St. Paul was kept in               |
| 23 W  |                        | 23 F  |                          | 23 S  | charge at this                     |
| 24 Th | Five days' sail.       | 24 S  |                          | 24 S  | period (xxiv. 23)                  |
| 25 F  |                        | 25 S  | 'Some days' at Caesarea  | 25 M  | three months, till                 |
| 26 S  | Came to Troas.         | 26 M  | with Philip, 9 & 10.     | 26 Th | end of the year,                   |
| 27 S  | 1st day—Abode 7 days.  | 27 Th |                          | 27 W  | when he sailed                     |
| 28 M  | 2nd day.               | 28 W  |                          | 28 Th | for Rome.                          |
| 29 Th | 3rd day.               | 29 Th |                          | 29 F  |                                    |
| 30 W  | 4th day.               |       |                          | 30 S  |                                    |

\* Seven days' of purification of the four men, Acts xxiv. 23 and 27.

St. Paul could not abide seven days at Troas and then preach till midnight on the First day of the week. ready to depart on the morrow, if the year was the 9th, 10th, 11th or 13th. The events will not fit such years, and it must be borne in mind that lunar years being formed by the revolutions of the moon, over which there is no human control, the months must alternately possess 30 or 29 days, thus giving perpetuity to the Solar Cycle. If the above events be placed on the 9th or 11 years of the Cycle the end of seven days from the arrival of St. Paul at Troas would require him to be preaching on Tuesday midnight, or if the 10th year, on Friday midnight.

It would be useless to attempt to give the A.D. year; first because it was not in existence till 523; secondly because this early computation seems to have started from 4000 instead of 4001; thirdly our A.D. years have been thrice altered by the legislature, so that they cannot be notified without referring their beginning to 1 $\frac{1}{2}$  years before 4001 started; and fourthly because we now begin the solar year with January, the 4th month, whilst the natural, or A.M. year commences at the autumnal equinox in September.

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i>       | <i>Notes.</i>   |
|--------------|---------------|--------------------|---|
| xix.         | 6             | 4058 $\frac{1}{2}$ | The 15th of the 1st sacred month this year, table <i>Z</i> , fell on Tuesday. It was the same year of the solar cycle as that on which the exodus occurred.   |
| xx.          | 6             | 4058 $\frac{1}{2}$ | Sailed from Philippi on Tuesday, the 22nd of 1st sacred month, table <i>Z</i> .   |
|              | 6             | 4058 $\frac{1}{2}$ | Arrived at Troas in five days, on Saturday 26th and abode there seven days. Saturday, 3rd of 2nd sacred month was the 7th of these days.  |
|              | 7             | 4058 $\frac{1}{2}$ | On Sunday, the first day of the week, when the disciples came together to break bread, Paul preached to them till midnight, ready to depart on the morrow.  |
|              | 13            | 4058 $\frac{1}{2}$ | Ship sailed on Monday to Assos, to which Paul went on foot.   |
|              | 15            | 4058 $\frac{1}{2}$ | At Chios next day, Tuesday 6th of the 2nd month, arrived next day at Chios (Wednesday). Next day (Thursday) at Miletus, which is 25 miles from Ephesus.   |
|              | 17            | 4058 $\frac{1}{2}$ | Sent for the elders of Ephesus. A prayer meeting on Saturday 10th of 2nd month sacred, table <i>Z</i> .   |
|              | 31            | 4058               | "Three years." From 4055 $\frac{1}{2}$ , chapter xix. 1 to 4058 $\frac{1}{2}$ , this verse.   |
| xxi.         | 1             | 4058 $\frac{1}{2}$ | At Coos on Monday the 11th, and at Rhodes on following day.   |
|              | 4             | 4058 $\frac{1}{2}$ | Joined a ship bound for Phenicia, which on passing Cyprus, arrived at Tyre on Thursday the 15th. Tarry there seven days, verse 4.   |
|              | 5             | 4058 $\frac{1}{2}$ | Kneeled down on the beach and prayed. This was Wednesday, 21st of 2nd sacred month, table <i>Z</i> .  |
|              | 7             | 4058 $\frac{1}{2}$ | Arrived by ship at Ptolemais and abode there one day, Thursday, the 22nd.   |
|              | 8             | 4058 $\frac{1}{2}$ | Departed next day.  |
|              |               |                    | At Cæsarea, a port near Jerusalem on Sunday the 25th and entered into the house of Phillip.   |
|              | 17            | 4058 $\frac{1}{2}$ | Arrived at Jerusalem where St. Paul was on the Sabbath Day, the 2nd of the 3rd sacred month and saluted James and the elders.   |
|              |               | 4058 $\frac{3}{4}$ | Pentecost on Wednesday, the 6th of the 3rd sacred month table <i>Z</i> .  |
|              | 26            | 4058 $\frac{3}{4}$ | Next day, Thursday.   |
|              | 27            | 4058 $\frac{3}{4}$ | When the seven days were almost completed, the Jews laid hands on Paul, and he was drawn by them out of the Temple. But he was rescued by the chief Captain.  |
| xxii.        | 1             | 4058 $\frac{1}{2}$ | Paul from the stairs of the Castle declared to the multitude how he was converted to the Christian faith. A tumult arose, owing to which the chief Captain had Paul brought into the castle. On the morrow he was set before the council.   |
| xxiii.       | 1             | 4058 $\frac{3}{4}$ | Paul before the chief priests and all their council; but seeing that one part were Sadducees who disbelieved in life after death, or that man has an angel-spirit, and that others present were Pharisees who confessed both the resurrection and angel-spirit of mankind, the Apostle cried out that he was called into question |



| <i>Chap. Verse.</i> | <i>Year.</i>       | <i>Notes.</i>   |
|---------------------|--------------------|---|
| xxiv. 1             | 4058 $\frac{3}{4}$ | touching the resurrection of the dead. (See note on xi. 15). A division arose and to prevent St. Paul from being pulled in pieces the chief Captain commanded the soldiers to convey the Apostle into the castle for his safety. By night he was taken by a strong body of soldiers to Cæsarea.   |
| 17                  | 4058 $\frac{3}{4}$ | “After five days.” This statement and that of St. Paul in verse 11, shows when the foregoing tumult took place, namely on Friday, the 8th of the 3rd sacred month, or 9th civil, table <i>L</i> . The 12 days were from the apostle’s arrival in Jerusalem and the 5 days (included in the 12) were from the day when St. Paul was lodged in the castle. Hence also the high priest and elders followed the apostle to Cæsarea on the Thursday, the 14th of the 3rd sacred month, when he was brought before Felix.   |
| 18                  | 4058 $\frac{3}{4}$ | “After many years.” The true explanation is after the years of fulness (according to the Greek) namely 4038 table <i>g</i> , when St. Paul and Barnabas, went up to Jerusalem with contributions to relieve the distress occasioned by the famine. Or the meaning may be after the triple years ending 4037 table <i>f</i> of the solar cycle. See Note on xi. 27.  |
| 22                  | 4058 $\frac{3}{4}$ | The word “Whereupon,” or “amidst which” as in revised version, is very erroneous because the apostle is now alluding to what occurred a few days back when the Jews found him purified in the Temple.   |
| 27                  | 4058               | After hearing Paul’s defence, Felix remanded him until Lysias, the chief Captain who rescued St. Paul, should come down to Cæsarea, but afterwards sent for the apostle, and in the presence of Drusilla, his wife, who was a Jewess, heard St. Paul concerning his faith in Christ. These interviews continued, but at the end of the year, which was a triple or intercalary year, Festus came to take the place of Felix.  |
|                     |                    | End of the year. “After two years” that is after a full lunar and solar year, not 24 months. See the intercalary period on the solar cycle, table <i>L</i> , Paul was left bound.   |
|                     |                    | It is a great error to suppose that St. Paul was kept two years in prison in Cæsarea; many writers on Scripture, and ministers who preach about the apostle, have been misled for want of a better understanding of the words of St. Luke, who is here only alluding to a common expression pertaining to the solar cycle of the Hebrews. The period during which St. Paul was left bound, could only be a few days after his detention by Felix, because we find him before Festus in the intercalary days, and the Apostle “sailing slowly” to Italy before these days were ended, and what is still more conclusive, allusion is made to “the fast” which occurred on the 10th day of the new year 4059, as we shall soon see. |
| xxv. 1              | 4058               | “After three days.” These were the first three of the   |

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|                     |              | intercalary period, namely, Thursday, Friday and Sabbath Day).   |
| xxv. 6              | 4058         | Festus it seems had gone up to Jerusalem, and when the Sabbath was over the high priest and chief men of the Jews spoke to him about Paul, and desired as a favour that Festus would send for the apostles from Cæsarea. The favour was not granted. On the contrary, he told the high priest and others to go down with him to Cæsarea and accuse Paul there.   |
| 7                   | 4058         | When Festus, the new governor, had tarried at Jerusalem till the end of the week, namely till after the 10th day which was the next Sabbath Day, he went down to Cæsarea.  |
|                     |              | "The next day" he sat on the judgment seat, and commanded Paul to be brought before him. The Jews also came down to Cæsarea to lay complaints against Paul. Festus then asked the apostle if he would go up to Jerusalem, but he refused, claiming to be heard at the judgment seat of Cæsar. Festus thereupon said as he had appealed unto Cæsar, he should go to Rome.   |
| 13                  | 4058         | After certain days, namely, another week, King Agrippa II. and Bernice, his sister, came to Cæsarea to salute the new Governor of Judea, Festus. This fact shows that there had been no two years of time or 24 months, since Festus came to Cæsarea, and when they had been there some days (a third week), Festus declared Paul's case to the King.  |
|                     |              | It should be mentioned here why King Agrippa II. had the case of St. Paul brought before him by Festus. It was not thought prudent by the Emperor Claudius when appointing Governors of Judea, that they should also have authority in ecclesiastical affairs; because as Romans (a pagan country), they would not give satisfaction. Hence Agrippa II., a grandson of Herod the Great, who was King of Chalcis, had committed to him the nomination of high priests in Jerusalem, the government of the temple, and the expenditure of the sacred treasure. This Agrippa II. was the son of Herod, Agrippa I, who killed James with the sword and afterwards laid hands on Peter. |
| 23                  | 4058         | "On the morrow," probably Monday, the 26th of the intercalary period, Agrippa and Bernice (a lady well-known in Rome, and also a frequenter at the Court of the Emperor), came with great pomp to the hearing of Paul before Festus.   |
| xxvi. 1             | 4058         | King Agrippa II. having heard what Festus had to say, told Paul that he was permitted to speak for himself. Whereupon the apostle confessed his faith in Christ and declared how he was converted by the Lord as he was going to Damascus to persecute the disciples of Jesus. The reply possesses an interest all its own, and the scene was one of quite a dramatic character.   |

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i>  | <i>Notes.</i>  |
|--------------|---------------|---------------|--|
|              | 32            | 4058          | Aprippa agreed with Festus that Paul should go to Rome as he had appealed unto Cæsar.  |
| xxvii.       | 1             | 4058          | Paul, with other prisoners, was at once delivered to Julius a centurion of the emperor's band or cohort. who placed them in a ship.  |
|              | 3             | 4058          | "The next day," probably Friday, the 30th of the intercalary period, the ship touched at Sidon.  |
|              | 4             | 4058          | Was sailing under the island of Cyprus. After coming to Myra, Paul and others were transhipped into a vessel bound for Italy.  |
|              | 7             | 4058          | "And when they had sailed slowly in the last two intercalary days, (notice the Greek word), they came near Crete."   |
|              | 9             | 4059          | The intercalary period being now passed, and sailing having become dangerous because "the fast" which happened on the 10th day, Friday, of the new civil year, was passed, Paul admonished them. The 10th day of the month Tisri was what was known as the great day of atonement with the Jews. At this period the sea was unfavourable to navigation owing to the equinoctial gales (end of our September). Then proceeding in their voyage the ship was soon caught by a tempestuous wind called Euroclydon.  |
|              | 20            | 4059          | "And when neither sun or stars for many days appeared." The mariners' compass was unknown, and sailing was accomplished by observing the position of the sun in the day and by the stars at night, but these being obscured by the tempest, the master of the ship was afraid of being driven upon the rocks.  |
|              | 44            | 4059          | St. Paul seems to have been shipwrecked about the end of the first month of the civil year (about the 20th of our October), table <i>m</i> of the solar cycle.   |
| xxviii.      | 1             | 4059          | Melita is evidently Malta.   |
|              | 11            | 4059          | "After three months," (about the beginning of our February) Paul was again sailing on an Alexandrian ship bound for Rome, which he reached in about a week or ten days.  |
|              | 16            | 4059          | The Centurion delivered Paul to the Captain of the guard, but he was suffered to dwell in his own hired house. Burrhus was the name of the Captain.  |
|              | 30            | 4059<br>4061½ | He dwelt in his house two whole years from 4059½ to 4061½ nearly.  |
|              |               |               | The reason why the apostle had to wait so long for a hearing was that Nero, the Emperor, was away in Greece and other places, on a musical tour. Historians give us lengthy accounts of his pretensions as an accomplished singer. We are told that when he went on this tour he had with him a retinue of milliners and tailors to look after his costume, besides which were vocalists and instrumentalists, and that he was flattered by his subjects to such an extent that he received many laurels, some for his fiddling. On returning great honour was done him at Naples. A |

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|                    |  | portion of the wall of the city was demolished for his triumphant entry.   |
|                    |  | When Nero arrived at Rome after this tour, he was too much taken up with the flatteries of his subjects to attend to the hearing of St. Paul, who was remanded. In the meanwhile he went on preaching Christ and making converts among the Romans and persons who came to the city on imperial business, including some from Britain; but he wintered in other places.   |
| 4062 $\frac{3}{4}$ |  | In the month of July when St. Paul had returned to Rome, a fire, which consumed the palace and two-thirds of the city, broke out in that part where Christians chiefly resided. They were accused of being the cause of the conflagration, and it seems that St. Paul was arrested as their leader and as a person against whom the gods were angry. Nero was much embittered toward him, first because he was the cause of some residents of the palace having been converted and secondly owing to the rebellion of the Jews, against whom he sent an army to destroy Jerusalem. |
| 4063 $\frac{3}{4}$ |  | After a second hearing, St. Paul was beheaded on June 28th, 4063 $\frac{3}{4}$ , and Nero himself committed suicide on the 11th of June, 4065 $\frac{3}{4}$ .  |

## First Epistle to the Thessalonians, 4052 $\frac{1}{2}$ .

After the Gospel by St. Matthew, the next portion of the New Testament which was written and read in the churches, was St. Paul's First Epistle to the Thessalonians. There were indeed five epistles from the pen of this apostle read in the churches before the second Gospel, that of St. Luke, appeared, and five more before the Book of Acts was written. The Gospel by St. Mark and that by St. John came out still later. We have therefore to consider St. Paul, with the exception of St. Matthew, as the earliest and most extensive writer of the New Testament.

It was after his first missionary tour with Barnabas, that St. Paul wrote his first epistle to the Thessalonians. Something like a tidal wave of the power of the Holy Spirit had accompanied these two ministers of the grace of Christ as they passed through Asia Minor, pulling down the strongholds of idolatry, subduing sinful men, and defeating the opposition of the Jews to the new religion of salvation through the crucified Son of God. "Multitudes were added to the Lord," and amongst the converts at Thessalonica were Aristarchus and Secundus. The former seems to have suffered much persecution at Ephesus, where the makers of silver shrines caught hold of him and "rushed" him into the theatre. He subsequently became a fellow-prisoner with St. Paul, with whom he suffered shipwreck whilst voyaging to Rome, and where with the apostle it is said he was subsequently beheaded.

St. Paul therefore knowing that the gates of hell were striving against the

churches of Christ, which he had been called by the Holy Spirit to establish, was anxious to know how it fare d with the Christians at Thessalonica, where "certain lewd fellows of the baser sort gathered a company against him and set the city on an uproar," so that he and Silas were sent away by night by the disciples. Accordingly he wrote this epistle reminding them that the word which he preached amongst them, came with power by the Holy Spirit and with much assurance—baptisms of the Spirit.

In the days of St. Paul, Thessalonica was a magnificent city and very prosperous, owing to its favourable situation for commerce. It is now a city of importance in Macedonia having a population of 100,000, and known as Salonica. As we know that this epistle was written in 4052, and find in chap. ii. 2. a reference to the shameful way in which he was entreated at Philippi, we have a clue to the period when the apostle was there. Such references in the epistle enable us to fix the dates of other incidents mentioned in the Book of Acts.

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|---------------------|--------------|---|
| I. THESSALONIANS.   |              |   |
| i. I                | 4052½        | Silvanus, by an abbreviation of his name, is called Silas by St. Luke. He took the place of Barnabas when St. Paul began his second evangelical tour (Acts xv. 40). They were subsequently joined by Timotheus, who was also called Timothy. The visit to Thessalonica is mentioned in Acts xvii. 1, and we read that "a great multitude" were converted. This was 23 years after our Lord's crucifixion. |
| ii. I               | 4052½        | In the 2nd verse, the apostle refers to the way in which he was "shamefully entreated" at Philippi, with stripes after which Paul and Silas were thrust into the inner prison and their feet made fast in the stocks. See Acts xvi. 22.   |
| 18                  | 4052½        | The apostle was anxious to again visit Thessalonica, but he was followed by a number of exasperated Jews, through whom he departed to Athens. The malicious conduct of these men is described by St. Paul as an hindrance by Satan.   |
| iii. I              | 4052         | Paul determined to be left alone at Athens, and therefore sent Timotheus to the Thessalonians, who afterwards returned to the apostle, bringing good tidings of their steadfastness in the faith. Verse 6.  |
| iv. I               | 4052         | Exhortations.   |
| 14                  | 4052         | Christians are not to sorrow concerning those who depart in the faith. They are with the Lord and God will bring them with Jesus. This and the following three verses contain a comforting description of the resurrection of the saints and the second coming of Christ our Saviour.   |
| v. I                | 4052         | Further references to the coming of the Lord, after which the apostle concludes his epistle with divers godly precepts.   |

## Second Epistle to the Thessalonians, 4053.

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|--------------|---------------|--------------|---|
| i.           | 1             | 4053         | There were probably less than three months between the writing of the first and second epistle. They were both writren from Athens. Acts xviii. 22. Christ will be revealed in flaming fire, and with His mighty angels when He comes to punish with everlasting destruction all those who disobey the Gospel.  |
|              | 8             |              |   |
| ii.          | 1             | 4053         | The Thessalonians seem to have considered the first epistle as an indication by the apostle that the coming of Lord was then a near event. Hence in this chapter he utters a remarkable prophecy, namely, that there would previously be a falling away from the truth by some, and that a man of sin would hold a prominent position amongst these apostates. He reminds the Thessalonians that he had, whilst with them, made some communications to them on this subject, and now intimates that there was at that time a power which prevented the developement of this lawless man of sin. It was stated by the early Christian fathers of the church, that this preventive power was the empire of Rome, so that after its dissolution, some great apostate of civil power would lead many from the faith. A difference of opinion has subsequently arisen as to whether this man of sin is the Pope or Mahomet; but history seems to point out the latter, inasmuch as he denies the sonship of Jesus Christ, and is therefore an Anti-Christ. There are other christian writers who suppose that the preventing power was the Holy Spirit, who by His withdrawal to some extent gives opportunity for a departure from the faith; but this view obtains little support. |
| iii.         | 1             | 4053         | The apostle asks for the prayers of the Thessalonian church, that the word of the Lord may have free course.  |



## First Epistle to the Corinthians—4058.

Corinth was a famous city of Greece and was said to be voluptuous. It was visited by St. Paul during his second missionary tour, after he had been at Thessalonica. Whilst residing at Corinth during a period of eighteen months, the Apostle met with Aquilla and Priscilla, who with other Jews had been banished from Rome by the Emperor Claudius, nearly two years before his death in the beginning of 4052. See Acts xviii. 1, 2. In going to Corinth, the Apostle carried the purity of Christianity to a city of corruption and licentiousness. It is now a small place called Gortho, which is a corruption of the name Corinth. The church here did not maintain its purity. The Apostle had to mourn over declensions, a spirit of litigation and division, and even excess of eating and drinking at the Lord's supper. Heretical ideas also broke out about the resurrection, so that for several causes the Apostle had to administer his compassionate rebukes.

This first epistle to the Corinthians was written early in the year 4058, from Philippi, from which St. Paul sailed immediately after Passover time. (Acts xx. 6). There were five years between writing 2 Thess. and 1 Cor.

### 1 Corinthians.

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|--------------|---------------|--------------|--|
| i.           | I             | 4058         | Sosthenes, whose name St. Paul associates with his own in this epistle, was formerly the chief ruler of the synagogue of the Jews at Corinth. (Acts xviii. 17).  |
|              | 14            |              | Gaius was Paul's host at Corinth. Rom. xvi. 23.  |
| ii.          | I             | 4058         | The apostle did not come to Corinth as an eloquent speaker, but in the demonstration of the power of the Holy Spirit.  |
| iii.         | I             | 4058         | He had moreover to speak unto them as carnal and as babes.   |
| iv.          | I             | 4058         | How ministers of Christ ought to be regarded.  |
|              | 2             |              | The saints shall judge the world. We shall judge angels. This will soon come to pass. We receive dignities as well as blessings in Christ.   |
| v.           | I             | 4058         | Reproof for corruption in the church.  |
| vi.          | I             | 4058         | Christians must not go to law with one another.  |
| vii.         | 2             | 4058         | St Paul treats of marriage.  |
| vii.         | 29            | 4058         | "The time is short." Considering what St. Paul had previously said to the Thessalonians (2 Thess. v.), we cannot suppose that he meant that the coming of Christ was near. He was probably looking at life from his own standpoint. Persecutions and death |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
|                     |              | awaited Christians. Besides this, life here is short, Christians are citizens of Heaven.   |
| viii. 1             | 4058         | To abstain from idolatry.  |
| ix. 1               | 4058         | Ministers ought to live by the gospel.   |
| ix. 8               |              | In Numbers xxv. 9, we read 24,000. The probability is that there were odd hundreds which St. Paul does not enumerate.  |
| x. 1                | 4058         | The Jewish fathers.  |
| xi. 1               | 4058         | On public prayer.  |
| xi. 10              |              | "Because of the angels." Ministers were called angels of the churches, and what St. Paul here means is, that whilst ministers are engaged in celebrating Divine worship their attention should not be distracted by the prominence of women superbly attired. Some preachers are nervous and are embarrassed by persons fanning themselves.  |
| xi. 1               | 4058         | Spiritual gifts. One was healing and another divers kinds of tongues. We do not possess the latter now. Both these were evidences of the power of Christ in His church. Paul could not have written about them if they had not existed.  |
| xiii. 1             | 4058         | Faith, hope and love. The last will continue for ever.   |
| xiv. 1              | 4058         | We are to desire spiritual gifts that we may be useful to others.  |
| 18                  |              | St. Paul was a learned man and also had many gifts of the Spirit.  |
| 26                  |              | Here we catch a glimpse of the custom of worship amongst early Christians. They could all take a part, and this should be so now at times.   |
| xv. 1               | 4058         | St. Paul gloried in preaching a Saviour risen from the dead. He in these verses, 5 to 8, enumerates six appearances of our Lord after He had risen. But we know of nine or ten. Our Lord appeared twice to the disciples on two stated consecutive Sundays (verse 5). His manifestation to the "apostles" probably refers to the "third time" mentioned in John xxi. Luke says He was seen by two disciples whilst going to Emmaus before he appeared to Simon called Cephas. He also appeared to Mary Magdalene at the sepulchre.   |
| 29                  |              | The meaning of the Apostle "baptised for the dead," is not understood. It may belong to some unknown custom of the early Church.   |
| x. 41               |              | "One star differeth from another" when we look through the telescope at the planets they become small round bodies like the moon; but the best telescopes do not alter the appearance of the stars. They are still mere spots in the firmament, but more brilliant. This is probably owing to their great distance, for we cannot obtain a parallax of them, except in a few cases. Parallax means a change of their apparent place, when seen by the observer from different positions. Thus when we look at a tree 100 yards distant and then move 20 yards to the right or left, we alter its apparent position. We can find no |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
|                     |              | such alteration in the place of the stars although we look at them when the earth is at one side of its orbit, or the other side six months afterwards. We have some knowledge of the constitution of the stars. Some of them are masses of glowing gas, others are nebulous. It would be hazardous to consider them inhabited worlds. This cannot be the case with all the planets that revolve round the sun, because Jupiter is enveloped in masses of cloud or mist thousands of miles in depth, and has no seasons. Venus does not rotate on its axis in a less period than one of its years, so that whilst one side will be scorched with continual heat, the other side is covered with icebergs. The planet Mercury is in the same condition. We have had to moderate our conclusions of late since telescopes were improved; and with respect to the stars difficulties present themselves against the supposition that they are the abodes of intelligent beings. "One star differeth from another," as St. Paul says. They differ in physical constitution and colour. This is all we know. We like however to suppose that some of them may be the abodes of intelligent beings. At present the world on which we live is the best place within our knowledge. |
| 51                  | 4058         | Grand revelation and full of consolation to all Christians. The Apostle is not here alluding to the resurrection of the unsaved.  |
| 52                  |              | Triumphant language.  |
| xvi. 55             |              |   |
| 1                   | 4058         | This collection was made in the churches of Galatia, owing to the famines which prevailed in Judea. After the crucifixion the blessing of God seems to have been withheld from the land. The first famine was in 4038 when Claudius became Emperor of Rome. See Acts xi. 28.  |
| 6                   | 4058         | This year began at end of September so that the winter here mentioned as coming on would be 4058½. By this reference we get the date when the epistle was written.  |

## 2 Corinthians,—4058.

This second epistle was written a few months after the first one. Both indeed were written whilst Paul was at Philippi (Acts xx. 6.) which place he left immediately after passover time in 4058, having, in the first half of the year been three months in Greece. His journey from Philippi to Judea is given with much details by St. Luke in Acts xxi., the dates being those of the 1st and 2nd sacred months. He was at Jerusalem in the following month, as St. Luke further states, and sailed as a prisoner to Rome at the end of the intercalary month of this same year 4058.

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|--------------|---------------|--------------|---|
| i.           | 1             | 4058         | St. Paul associates Timothy with this second epistle. This "brother" had been to Corinth since the first epistle was written. (See Acts xix. 19 and 1 Cor. xvi. 10) and brought to the apostle a report of the sorrow which the reading of that epistle had occasioned to some of the church there.   |
| ii.          | 1             | 4058         | The apostle determined not to come to them in heaviness.  |
| iii.         | 1             | 4058         | Commendation.   |
| iv.          | 1             | 4058         | The ministry of the Spirit.   |
| v.           | 1             | 4058         | The burden of the flesh, and the desire of the spirit to be clothed upon with immortality by being absent from the body, but present with the Lord. The Apostle here infers that when the spirit of the believer is disembodied, it is clothed upon with a celestial form. In Luke xi. 24, our Lord calls the body a house, and St. Paul speaks of a spiritual house, which is from heaven. Hence the willingness rather to be absent from this house of flesh and being with the Lord clothed upon with a celestial house or spiritual body. Christians ought not to look upon death as a calamity. St. Paul did not. To him, death was a translation. |
| vi.          | 1             | 4058         | We must not receive the grace of God in vain.   |
|              | 14            |              | Must not be unequally yoked together with unbelievers, because Christians are the temple of the living God.   |
| vii.         | 15            | 4058         | Having the promise of God dwelling in them, Christians must cleanse themselves from all filthiness of the flesh and perfect themselves in holiness.   |
|              | 6             |              | Titus had also visited the church at Corinth.   |
| viii.        | 1             | 4058         | The churches at Macedonia.  |
|              | 11            |              | The Apostle alludes to the liberality of many a year ago.   |
| ix.          | 1             | 4058         | Ministering to the saints, and the bounty of those in Achaia, a year ago.   |
| x.           | 1             | 4058         | The meekness and gentleness of Christ a cause of the Apostle's entreaty.  |
|              | 10            |              | Some writers suppose from this verse that St. Paul was little of stature and had an impediment of speech. See also xi. 6.   |
| xi.          | 1             | 4058         | His godly jealousy towards the Corinthians.   |
|              | 24            |              | "Forty stripes save one." The Jews for fear of giving more than 40, inflicted 39. Deut. xxv. 3.   |
|              | 25            |              | "Beaten with rods" at Philippi. Acts. xiv. 22.  |
|              |               |              | "Stoned" at Lystra by Jews from Antioch. Acts. xiv. 19.   |
|              |               |              | Thrice shipwrecked. We only know of one, namely, at Malta and this was after writing this epistle, and was therefore the fourth.  |
|              |               |              | "A night and a day in the deep." Of this we have no other record.   |
|              | 32            | 4058         | This allusion to Aretus is interesting, as it fixes the time when St. Paul escaped from Damascus, by being let down from a window in the wall, namely at  |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| xi. 1               | 4058         | the end of 3034, a few weeks after Tiberius died, and five years after our Lord's crucifixion. See note on Acts ix. 25.<br>St. Paul "caught up to the third heaven." Fourteen years before 4058, when this epistle was written, would be 4044. The occasion could not therefore be when the apostle was in a trance at Jerusalem in 4038, as intimated in the margin of this verse, which refers the reader to Acts xxii. 17. But we may suppose that when the Apostle was stoned at Lystra in 4044, and thought to be dead, he might in the course of such severe persecutions, be favoured with special revelations and be caught up to the third heavens. However, this is the time he refers to.<br>Respecting the indecision of the Apostle, namely, that he knew not whether he was in the body or out of it, these words show that he believed it was possible for his spirit to be "caught up" and be away from the body. We know very little about life under other conditions than those which our five limited bodily senses reveal. A blind man compared the colour of a rose to the sound of a trumpet. This is sufficient to show us that we must not limit the power of God and the words of revelation to the testimony of our bodily senses. St. Paul seems to have left it to us to form our conclusions of his rapture. It is certainly difficult to think that he could apprehend the realities of the higher life, if he was "caught up into Paradise" whilst in his body. |
| 7                   |              | This thorn in the flesh is supposed to be something pertaining to his eyes. He was blinded for three days by reason of a former revelation whilst going up to Damascus.   |
| 18                  |              | We do not know who this "brother" was, unless it was Luke himself.  |
| xiii. 1             | 4058         | The Apostle purposes a third visit to the Corinthian church, but he was soon after this seized by the Jews. Acts xxi. 27.   |

## Epistle to the Romans—4058<sup>1</sup>

This was the fourth epistle which St. Paul wrote. After writing two epistles to the Thessalonians in 4052-3, two to the Corinthians in 4858, which was five years afterwards, he wrote in the first quarter of the latter year to the Romans. All his other epistles were written from Rome, excepting one to Timothy and another to Titus whilst the Apostle was away from Rome as a prisoner on remand, owing to his house being burnt during the great fire in the city.

The Roman Church was comprised of many converted Jews as well as citizens of Rome and other places, as might be expected in an imperial city.

This we see by the numerous salutations in the last chapter. The Jewish members seem to have had erroneous notions of justification through faith in Christ. They looked rather to the keeping of the law, and to their position as children of Abraham, as grounds of acceptance with God. Hence the leading doctrine of this epistle is that all mankind are freely saved by grace through Jesus Christ, that is merely accepting Christ, but with the heat unto righteousness. So the Apostle wrote that a man is "justified by faith without the deeds of the law."

Waiting till they are more moral and striving after reformation of heart, are yet often great stumbling blocks in the way of those who desire to be saved. But St. Paul says, come as you are. Do not look at yourself and your transgressions. Christ has done everything for you. All you have to do is to accept Christ as one who has satisfied the requirements of the law for you. All things are yours in Christ and He will change your heart and give you grace to keep His commandments. The doctrine which the Apostle thus sets forth is comforting in the highest degree to all who are concerned for salvation, and there is no wonder that the self-righteous Jews, who even considered that the healing of the sick on the Sabbath Day was an infringement of the law, detested St. Paul and "rushed" at him to tear him to pieces. But throughout the Gospels it is the doctrine of Him upon whom the Lord laid "the iniquity of us all."

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i>       | <i>Notes.</i>  |
|--------------|---------------|--------------------|--|
| i.           | 1             | 4058 $\frac{1}{4}$ | St. Paul declares his calling by Christ Jesus to be an Apostle.  |
|              | 4             |                    | He speaks of Christ as declared to be the Son of God by the Spirit of holiness—splendid definition.  |
|              | 15            |                    | He was ready to preach the Gospel of Christ in imperial Rome.  |
|              | 20            |                    | The Creation—the world was not evolved.  |
| ii.          | 1             | 4058               | Sinners cannot condemn sinners.  |
| iii.         | 1             | 4058               | The advantage of Jews to whom the oracles of God were committed.   |
|              | 2             |                    | For faith, read faithfulness of God.   |
| iv.          | 1             | 4058               | Abraham our Father.  |
| v.           | 1             | 4058               | Justified by faith.  |
| vi.          | 1             | 4058               | We must not live in sin.   |
| vii.         | 1             | 4058               | We are dead to the law.  |
| viii.        | 1             | 4058               | No condemnation who are in Christ. They are made free from the dominion of sin and the power of death.   |
|              |               |                    | Nothing—not even death—can separate believers from Jesus Christ.   |
| ix.          | 1             | 4058               | The Apostle's sorrow of heart for the Jews, his kinsmen.   |
|              | 28            |                    | The work of God on earth is to be cut short; and so we see that the millenium must soon begin now, in order that after the 1000 years, a short time of about 70 years may be allowed for Satan being again loosed, and the general resurrection and the judgment before the eternal Sabbath begins with the end of 6000 years. Here is a Scriptural proof that the coming of the Lord is near. |
| x.           | 1             | 4058               | St. Paul's prayer to God for Israel.<br>Who shall ascend into heaven to bring down Christ from above; or who shall descend into hades (the abyss), to bring up the dead who are there.   |



| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| xi. 1               | 4058         | God has not cast off all the Israelites.  |
| 12                  |              | The fulness—seven times—of Israel.  |
| 25                  |              | The fulness—seven times—of Gentiles. Blindness is happened in part to the Jews till the Gentile times are fulfilled (in 1898 A.D.)  |
| xii. 1              | 4058         | Our bodies are to be a living sacrifice to God.   |
| xiii. 1             | 4058         | We are to be subject to the ruling power because the powers that be are ordained of God.  |
| xiv. 1              | 4058         | The weak in faith are to be received. We are to be charitable towards them.   |
| 8                   |              | If we live, we live unto the Lord; if we die, we die unto the Lord. In both states we are the Lord's.   |
| xv. 1               | 4058         | We are to bear with the infirmities of the weak.  |
| 24                  |              | This journey unto Spain was not undertaken.   |
| 25                  |              | St. Paul went up to Jerusalem. He sailed from Philippi after the days of unleavened bread, 4058½, in order to reach the Holy City at Pentecost (see Acts xx. 6 and 16). Whilst in the Temple the Jews laid hands on him, but he was rescued by the chief Captain, and was made a prisoner. After his appearance before Felix, Festus, and King Agrippa II. he sailed to Rome in the intercalary days of the same year, 4058 table I of the solar cycle.   |
| xvi. 1              | 4058         | Phebe commended to the church.  |
| 3                   |              | Priscilla and Aquila whom Paul met with at Corinth in 4052 returned to Rome soon after the death of Claudius, the emperor at the end of 4052. His edict banishing Jews from Rome would cease at his death. Nero was now emperor.  |
| 13                  |              | Rufus here mentioned is supposed to be the son of Simon, the Cyrenian, who carried the cross of our Lord. He is mentioned in Mark xv. 21.   |
| 15                  |              | Nereus and his sister. St. Nereus, as he is called, was put to death with Achilleus. The latter we know was crucified because he was a Christian. Recently a tomb has been discovered at Rome with a Greek inscription dating from the first century. The name of Achilleus was on it, and it is supposed that Nereus mentioned in this verse, was entombed there also. There is a rude bas-relief of a crucifixion sculptured on a column. It is a pity we cannot obtain more information about Nereus. The family was one of merit and importance. The tomb of the early Christian family of the Flavii and that of St. Petronilla have also been found. A fourth is mentioned as that of Flavius, Sabinus and his sister Titiana. Some of these were martyrs who laid down their lives for the Shepherd who, we read, gives to His sheep everlasting life and they shall never perish. What a glorious day, now near at hand, when these beloved martyrs rise from the dead. |
| 21                  |              | We have quite a list of names here at Corinth with St. Paul, namely Timotheus, Lucius, (Luke), Jason (with whom Paul lodged at Thessalonica), Sosipater   |

Chap. Verse.      Year.

Notes.

(a native of Berea) Tertius, Gaius (with whom St. Paul lodged at Corinth) Erastus (the chamberlain of the city) and Quartus.

## Philippians—4059 $\frac{1}{2}$ .

The occasion of the writing this epistle to the Philippians by St. Paul was as follows: On learning that the Apostle was in bonds in Rome, waiting for a hearing from Nero the Emperor, it occurred to the Church at Philippi that some help was necessary, they therefore raised amongst them contributions towards his necessary expenses and the payment for the hire of the house in which he lived close to the Palace. These contributions were sent to Rome by Epaphroditus (iv. 18). This thoughtful and Christian liberality on their part was received with much thankfulness by St. Paul, for, owing to the absence of Nero in Greece and other places, he had already been in Rome about a year. The Apostle therefore, before Epaphroditus returned, gave to him this epistle of thanks to the Philippians, in which he mingled some very sublime expressions concerning the Deity of our Lord (ii. 6 8), as well as sundry cheering words of Divine truth respecting the happiness of departing this life and being with Christ. He sends in conclusion the salutations of the saints in Rome, "chiefly they that are of Cæsar's household." These words, together with his allusion to his "bonds," enable us to fix the date of the epistle.

Chap. Verse.      Year.

Notes.

i. 1  
64059 $\frac{1}{2}$ 

The salutation to the saints at Philippi.

"The day of Jesus Christ." This is a frequent expression of St. Paul, respecting the day or period when Christ will be revealed and give to His faithful servants their reward according to their works. The Philippians will certainly have something to receive. See also verse 10 and ii., 16.

13

"My bonds in Christ are manifest in all the palace." St. Paul dwelt "in his own hired house," close to the palace of Nero, so that they who were of Cæsar's household heard him, and several were converted. It is said that when Nero returned to Rome he was angry with the Apostle on this account. There is a probability that some persons from Britain (which was then a province of Rome), who were present in the city on imperial business, heard the gospel from the Apostle, and preached it when they returned to England.

21

This cheering expression, "to die is gain," has consoled thousands of departing Christians. The Apostle affirms that death is not a loss—not a disadvantage, so that he was himself "in a strait

| <i>Chap. Verse</i> | <i>Year.</i>       | <i>Notes.</i>  |
|--------------------|--------------------|--|
| ii. 1              | 4059 $\frac{1}{2}$ | betwixt two, having a desire to depart and <i>be with Christ</i> , which (he adds), is far better."  |
| 6                  |                    | Consolations in Christ.  |
|                    |                    | Here is a sublime record of the Deity of Jesus Christ.   |
|                    |                    | The Rev. Robert Hall was a great preacher, and took the 6th to the 9th verses of this chapter as a text for the theme of his discourse on Him who "was rich, but for our sakes became poor."   |
| 19                 |                    | Timothy was with St. Paul in Rome at this time as we learn from i. 1, and at sometime during his visit became a fellow-prisoner (Heb. xiii. 23).   |
| 25                 |                    | Epaphroditus brought to the Apostle in Rome the contributions from the Church in Philippi. See also iv. 18. It seems that he was "sick and nigh unto death" whilst visiting the Apostle.   |
| iii. 1             | 4059 $\frac{1}{2}$ | We are to rejoice in the Lord.   |
| iv. 1              | 4059 $\frac{1}{2}$ | Admonitions to "brethren dearly beloved."  |
| 5                  |                    | "The Lord is at hand." Some difference of opinion arises concerning these words, as to whether the Apostle meant the coming of the Lord was at hand, or that the Lord was near at hand with His people. It is difficult to imagine the first view after what St. Paul had told the Thessalonians 6 years previously (See note 2 Thess. ii. 3). |
| 16                 |                    | The Philippians had sent assistance by contributions to the Apostle more than once.  |
| 22                 |                    | The salutations from some of Cæsar's household. As already said this is one of the proofs that this epistle was written whilst St. Paul was in Rome.   |

## Galatians—4059 $\frac{3}{4}$ .

After writing to the Philippians St. Paul next sent an epistle to the Galatians, towards the end of the same year. Galatia was a province in Asia Minor, lying east of Phrygia and obtained its name owing to the Gauls settling there. The Apostle introduced the Gospel in Galatia in 4052, seven years before writing this epistle, and it seems that during this interval some Jews had endeavoured to unite Levitical observances with the simplicity of the Gospel. This was an occasion of grief and anxiety to the Apostle, who after stating his claims as an Apostle, sought to disentangle the Galatians from the old Jewish yoke of bondage.

The epistle contains some historical records, such as the time when the Apostle was at Jerusalem after his conversion, and the period of 430 years from the call of Abraham, in 2083 $\frac{1}{2}$  to the delivery of the Law in 2513 $\frac{1}{2}$ , fifty days after the exodus from Egypt. As this period was followed by another of 480 years when Solomon laid the foundations of the temple we have a long consecutive span of 910 years.

|      |         |                    |   |
|------|---------|--------------------|---|
| i.   | i<br>17 | 4059 $\frac{3}{4}$ | <p>Paul was not made an Apostle by man. After his conversion, towards the end of 4034, table c, he preached Christ at Damascus, and subsequently about the end of the intercalary days which followed the lunar year he escaped from Damascus (see note Acts ix. 23) and went to Jerusalem where he saw Peter and abode with him 15 days. This would be the beginning of 4035. But the brethren there "were all afraid of him" Acts ix 26. This could not have been the case three years after his conversion. We must all admit that the intelligence of his conversion would soon spread and there would be rejoicing that the great persecutor had been arrested by the Lord whilst on his way to Damascus with letters of authority from the chief priests, and that he had "roared for mercy" three days, as Caley says. We are informed in Acts xi. 26, that he was after this a whole year with Barnabas at Antioch, and had been to Cilicia and Syria.</p> <p>18 "Then after three years." This means after a third year of the solar cycle, 4037, in the following intercalary year. St. Paul went again to Jerusalem early in the year 4038, table g, to take contributions to relieve the distress caused by the famine when Claudius began to reign before the spring of that year. It is plain also that this visit was before Herod Agrippa I. was made King by Claudius, for Herod slew James with the sword and then laid hands on Peter at Easter, 4039<math>\frac{1}{2}</math>.</p> |
| ii.  | i<br>11 | 4059 $\frac{3}{4}$ | <p>Then fourteen years after, that is after 4038, which would be 4052, St. Paul went up to Jerusalem with Barnabas about the disquietude arising from some Christian Jews arguing in favour of circumcision. Acts xv. 2.</p> <p>Paul and Barnabas having returned to Antioch in 4038, Acts xii. 28, Peter, who had been delivered out of prison by an Angel, just after Easter 4039, Acts xii. 3, fled to Caesarea and from thence to Antioch. But seeing some there of the circumcision he incurred the displeasure of St. Paul by separating himself from the Gentiles when eating. As an Apostle of the Gentiles, St. Paul was jealous of any infringement of their liberty in the Gospel. It is interesting to notice how events mentioned by Luke in Acts agree with the epistles of St. Paul.</p>   |
| iii. | i<br>17 | 4059 $\frac{3}{4}$ | <p>O foolish Galatians—not obeying the truth. Here we are told by St. Paul what we otherwise find, that the law in 2513<math>\frac{1}{2}</math> was delivered on Sinai 430 years after the covenant which God made with Abraham at the beginning of the sojourn in 2083<math>\frac{1}{2}</math>. Moses also speaks of it in Exod. xii. 51. in emphatic and precise language. The law was given on Tuesday the 5th day of the 3rd sacred month 2513, which was 50 days after the exodus.</p>   |

| <i>Chap. Verse.</i> | <i>Year.</i>       | <i>Notes.</i>  |
|---------------------|--------------------|--|
| iv. 1               | 4059 $\frac{3}{4}$ | The heirs of the promises.   |
| 4                   |                    | The fulness of time. There was a fixed time connected with the manifestation and work of the Son of God, as the following will show:—<br>4029 $\frac{1}{2}$ crucifixion.<br>1222 solar are 1260 lunar years.<br>645 do. 666 do.  |
|                     |                    | 5896 $\frac{1}{2}$ do. 1926 Rev. xiii. 5 and 8.  |
|                     |                    | Several more examples might be given such as from 2132 $\frac{1}{2}$ when Abraham was to offer up his only son, to the crucifixion in 4029 $\frac{1}{2}$ , was a period of 1897 years, and from the crucifixion of the Lamb of God to the completion of the Jewish times in 5926 $\frac{1}{2}$ , will be another 1897 years.                                     |
|                     |                    | Again from 3376 $\frac{1}{2}$ , the beginning of the Gentile times was 653 years to the crucifixion, and from thence to the end of the Gentile times in 5896 $\frac{1}{2}$ is 1867 years. Thus 653 and 1867 are 2520 or "seven times."   |
|                     |                    | But the best example of this fulness of time is the splendid precision of the 69 weeks of Daniel's 70. By multiplying 69 by 7 we have 483 years, which was was from the 7th of Artaxerxes in 3543 to 4026, at the time the Spirit in the likeness of a dove descended upon our Lord and the voice was heard, "This is my beloved Son in whom I am well pleased." |
| 10                  |                    | "Ye observe days and months and times, and years." The Apostle alludes to commemorations according to the Levitical laws, and feasts and fasts.  |
| 15                  |                    | It is thought that St. Paul had some defection connected with his eyes in consequence of the spiritual revelations he experienced. See also vi. 17.  |
| v. 1                | 4059 $\frac{3}{4}$ | Exhortation to stand fast in the liberty we have in Christ. We are not under the law but under grace.  |
| vi. 1               | 4059 $\frac{3}{4}$ | We are to seek to restore those who fall.  |

## Ephesians—4060.

St. Paul went two or three times to Ephesus, and on one occasion was three years there according to Acts xx. "Remember (said he to the elders of the church), that by the space of three years I ceased not to warn everyone night and day with tears." We read also that during two years he disputed daily in the school of Tyrannus (Acts xix. 10). He must therefore have formed many friendships, yet in this epistle he mentions none, so that unlike the other epistles, this is remarkable for the absence of any Christian salutations. It contains, however, lofty descriptions of the purposes of God in salvation. St. John subsequently resided at Ephesus, but it does not seem to have continued

faithful to the high privileges which it possessed. The Lord said of it, as one of the first mentioned seven churches in Revelations, "Remember from whence thou art fallen, and repent, or I will remove thy candlestick out of its place." This appears to have occurred, for Ephesus is now a miserable Turkish village called Ayasaluk, whilst the harbour—once so full of shipping—is a marsh. Of the great temple of Diana, not a stone remains.

This epistle was written from Rome not more than a year after his arrival there as a prisoner, but dwelling in his own hired house.

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|--------------|---------------|--------------|--|
| i            | i             | 4060         | The dedication of the epistle is to "the saints at Ephesus," and also to "the faithful in Christ Jesus."   |
|              | 10            |              | By the latter words it is thought that this epistle was intended for perusal by other churches.  |
|              |               |              | "The dispensation of the fulness of times." The Apostle had spoken of the fulness of the Gentile period (Rom. xi. 25.), and the fulness of time when God sent forth his Son (Gal. iv. 4.), but he now speaks of the climax of all the times, when God gathers together in one, all His people in Christ, both those now "in Heaven" and those on earth.  |
| ii.          | i             | 4060         | The word "things" is not in the Greek text.  |
| iii.         | i             | 4060         | They were quickened (made alive), who were formerly dead in trespasses and sins.   |
|              | 15            |              | The Apostle speaks of himself as now a prisoner in Rome.   |
| iv.          | i             | 4060         | The whole family—those "in Heaven" and earth   |
|              | 10            |              | The prisoner of the Lord.  |
|              | 30            |              | Christ first descended into the lower parts of the earth, Hades, as St. Peter says in 1 Peter iii. 19. and iv. 6.  |
| v.           | i             | 4060         | Christians are sealed by the Spirit unto the day of redemption.  |
| vi           | i             | 4060         | We are to be followers of God.   |
|              | 12            |              | Children are to obey their parents.  |
|              |               |              | Christians have to resist temptations from evil angels and spiritual wickedness in high places. They seek to prevent us from attaining the everlasting blessedness which they have lost. The Apostle also speaks of this aerial or demoniacal kingdom in chap. ii. 2., and some writers, amongst whom is Wesley, thought that fearful accidents were sometimes caused by evil spirits. It is a conviction of this kind which induces good men before taking a journey, and indeed daily, to pray, as our Lord taught us, "Deliver us from evil." |
|              | 21            |              | Tychicus, who carried this epistle to Ephesus, was a companion of St. Paul. See Acts xx. 4; Col. iv. 7., 2 Tim. iv. 12; and Titus iii. 12.   |



## Colossians—4060.

Colosse was a city of Phrygia, in Asia Minor, and the Christians there having sent Epaphras to Rome to converse with the Apostle, he replied to their enquiries by writing this epistle. It is said that Colosse was destroyed by an earthquake during the reign of Nero. In this case it must have been soon after this epistle was written, for Nero died on June 11th, 4065. The church of Colosse was planted by St. Paul in 4052-3. See Acts xvi. 6.

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|--------------|---------------|--------------|---|
| i.           | 1             | 4060         | The dedication of the epistle.  |
|              | 12            |              | "The saints in light." St. Paul alludes plainly to the saints in Heaven.  |
|              | 15            |              | Here begins an imposing description of the Deity and Majesty of Jesus Christ.   |
| ii.          | 1             | 4060         | By "conflict" the Apostle alludes to the Judaizing teachers and philosophers, who attempted to pervert the minds of believers. So also in verse 8, the Apostle is jealous lest Christians should be spoiled through philosophy—theoretic science—such as evolution in our days which seeks to show that the Bible begins with lies and legendary tales. It is plain that eclipses could not occur at the dates we see them, if there had been any eclipses before creation. It is also equally clear that there were no seasons, and that the earth did not rotate on its axis before creation in year O.A.M. |
|              | 16            |              | Holy days, new moons and sabbaths. The Jews insisted on an observance of these, but St. Paul viewed them legal ordinances which had passed away. Some writers think that by sabbaths, the Apostle only meant days kept as sabbaths; not the Lord's Day.   |
| iii.         | 1             | 4060         | The Apostle presses upon believers the application of the truths of the Gospel to their hearts and conduct.   |
| iv.          | 1             | 4060         | Masters and their servants.   |
|              | 10            |              | Aristarchus, of Thessalonica, was still a fellow prisoner with St. Paul. He sailed with the Apostle from the coast of Palestine to Rome in the intercalary days of 4058 (Acts xxvii. 2).  |
|              | 14            |              | Here we have evidence that this epistle was written at the same period as that to Philemon. The Apostle mentions the same friends who were with him, namely Luke, Demas, Marcus, (verse 10). But in 4062½ when writing his second epistle to Timothy, iv. ii., he says, "Only Luke is with me."   |
|              | 16            |              | Those with St. Paul in 4060 were Timothy, Luke, Demas, Mark, Onesumus, Tychicus and Aristarchus. The epistle from Laodicea was probably that to the Ephesians.  |

The two epistles to the Thessalonians which are placed after Colossians in our English Bibles were the first St. Paul wrote. Such a transposition leads to confusion.

## Philemon—4060.

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Among those who were converted by the preaching of St. Paul whilst he was wearing the chain of a prisoner in Rome, was Onesimus, a slave, who had left his master, Philemon, without leave. The city of Rome was doubtless an attraction to a man in bondage. He would be safer from detection amongst a great population, whilst he would be able to witness many scenes of interest connected with an imperial city. Onesimus does not seem to have been long in Rome before he was converted, and the Apostle on learning that he had absconded from his master, persuaded him to return to the servitude of Philemon and serve him as unto the Lord. In thus sending Onesimus back, the Apostle wrote this letter or epistle to Philemon asking him to receive Onesimus not only as a servant but as a brother in the Lord, and that if he had wronged him or owed him anything, to place it to the Apostle's account, and he would repay it. Albeit, added St. Paul, "I do not say to thee how thou owest unto me even thine own self."

The epistle concludes with Christian salutations from Mark, Aristarchus, Demas and Luke, companions who are also mentioned in the epistle to the Colossians. These names, and that of Timothy, mentioned in the first verse, indicate the date when the epistle was written. We have no knowledge where Philemon resided, but probably not far from Ephesus, as the Apostle hoped he should be able to return from Rome, and therefore asked Philemon to prepare him a lodging, (verse 22), which is a similar statement to that made a few months afterwards to Timothy who had gone to Ephesus. (1 Tim. i. 3).

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## St. James—4060.

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There were two disciples of the name of James. 1. James the son of Zebedee and Salome (Matt. iv. 21) who was also the brother of St. John. He was put to death by the sword of Herod Agrippa 1 (Acts xii. 2). 2. James the Less, the son of Cleophas (or Alpheus) and Mary (Mark xv. 40). He was called "the Less" because of years or stature. It was James the Less to whom the Lord appeared, and as Bishop of Jerusalem, wrote this epistle. He also presided at the council in Jerusalem to which Paul and Barnabas went concerning circumcision, (Acts xv. 13).

He was the husband of that Mary who was sister to the Virgin Mary, and therefore brother-in-law to her and uncle to Jesus. Concerning his death it is said that Ananias, the high priest, and others, called him at the Passover in 4061 to stand upon the porch of the temple, and being vexed that the Christian church in Jerusalem had become so large, they threw him down from the battlements, and whilst he was praying for his murderers, some of them struck him on the head with a club and thus killed him.

This epistle was addressed to the twelve tribes and has not met with great

approval by Luther and others, on account of the way in which it upholds justification by works, instead of by faith. Some however think James does not mean saving faith, but that there can be no evidence of having been saved without works.

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| i. 1                | 4060         | James the Less, Bishop of Jerusalem.  |
| ii. 1               | 4060         | We are not to respect the rich and despise the poor.  |
| iii. 1              | 4060         | Christians must not be rash.  |
| iv. 1               | 4060         | How wars and contentions arise.   |
| v. 1                | 4060         | The unrighteous rich.   |
| 8                   |              | "The coming of the Lord draweth nigh." This is a proper sentiment in the heart of all Christians. More so with us.  |
| 15                  |              | The prayers of faith shall save the sick. How many have been raised from severe affliction by the prayers of God's saints. Our Lord is the healer of our bodies as well as our souls. |
| 17                  |              | See note 1 Kings xvii.  |
| 19                  |              | Those who fall away are to be looked after and restored.  |

## 1 Timothy—4061 $\frac{1}{2}$

Timothy was a native of Derbe or Lystra and was the son of a woman of distinguished piety, as was also his grandmother Lois. His father, however was a Greek. Owing to the endearing terms in which St. Paul mentions Timothy, he was doubtless one of the Apostle's converts, as he speaks of him as "my son," "my own son," "my beloved son," and "my dearly beloved son." He was much associated with the labours of the Apostle and seems to have been well-known to the churches in Asia; but after being with St. Paul in Rome, he became the Bishop of Ephesus. It is unfortunate that we know so little of such a distinguished and active fellow-labourer. What records existed have perished during periods of persecution when the books of Christians were burnt. But it is supposed that he was put to death by an infuriated mob with clubs and stones whilst preaching against idolatry near the temple of Diana at Ephesus, soon after the martyrdom of St. Paul at Rome.

The epistles to Timothy and that to Titus are call Pastoral.

The first epistle to Timothy was written from Laodicea, about 40 miles from Ephesus, and was one of the seven churches mentioned in the first part of the Book of Revelations.

| <i>Chap. Verse.</i> | <i>Year.</i>       | <i>Notes.</i>  |
|---------------------|--------------------|--|
| i 1                 | 4061 $\frac{1}{2}$ | The dedication.  |
| 3                   |                    | Timothy was now at Ephesus. He seems to have left St. Paul in Rome about the end of 4060, because we notice that he was with the Apostle when the epistles |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
|                     |              | to the Colossians and that to Philemon were written. He seems, however, to have returned hastily to Rome after the Apostle had his second hearing before the tribunal of Nero, and also to have been seized, probably as a Jew, during the malicious feeling of the Romans against the Jews, when they had revolted from the Roman yoke. We gather this from Heb. xiii. 23 (written in 4062). "Our brother Timothy is set at liberty." |
| 20                  |              | Hymeneus. The name of this early heretic is here mentioned with that of Alexander, the coppersmith, and in 2 Tim. ii. 17, with Philetus. Hymeneus seems to have been a denier of the doctrine of a future corporeal resurrection, but identified the resurrection with the regeneration of the spirit.   |
| ii. 1               | 4061½        | Supplication and prayers are to be made for all men.   |
| 13                  |              | Here, as well as throughout Scripture, the records of the Book of Genesis are spoken of as Divine truth. We must never give up such inspired records for theoretical science.  |
| iii. 1              | 4061½        | Bishops and deacons.   |
| 14                  |              | That St. Paul was hoping to go to Ephesus where Timothy was, fixes the date of this epistle.   |
| 16                  |              | This is another sublime description of the Deity of Jesus Christ by St. Paul.  |
| iv. 1               | 4061½        | The revelations of the Spirit to St. Paul enabled him to speak prophetically. It is a warning to us that the Spirit spoke "expressly" that in these latter times some men would depart from the faith by giving heed to doctrines of devils.   |
| v. 1                | 4061½        | Rules belonging to Christian faith.  |

### Titus—4061½.

Titus was a Gentile and went up to Jerusalem with St. Paul in 4052 to consult the Church there concerning circumcision. As a Gentile, but an active Christian labourer in preaching Christ, he resolutely refused to be circumcised, and was a living example of that freedom from the bondage of Levitical laws and customs which St. Paul insisted was the privilege of all Christians.

The epistle which St. Paul wrote to him is classed with those to Timothy, and described as Pastoral. It was written at the same time as the first epistle to Timothy, and the Apostle who had just told Timothy that he hoped to come to him at Ephesus (1 Tim. iii. 14), instructed Titus to come to him at Nicopolis, on the western coast of Greece, and opposite Italy, as he had "determined there to winter" in the early part of 4062. See iii. 12.

| <i>Chap Verse.</i> | <i>Year.</i>       | <i>Notes.</i>   |
|--------------------|--------------------|---|
| i. 1               | 4061 $\frac{1}{2}$ | The dedication.   |
| 2                  |                    | Eternal life which God, who cannot lie, hath promised.  |
| 5                  |                    | Titus was made Bishop of Crete by Paul.   |
| ii. 1              | 4061 $\frac{1}{2}$ | Pastoral instructions.  |
| 13                 |                    | The blessed hope of Christ's appearing.   |
| iii. 1             | 4061 $\frac{1}{2}$ | Magistrates are to be obeyed.   |
| 12                 |                    | The Apostle having had his first hearing at the tribunal of Nero was remanded, and therefore purposed to winter at Nicopolis on the Grecian coast opposite Italy. This winter would be the early part of 4062, because the year began at the latter end of September. |
| 13                 |                    | Zenas was probably a lawyer well up in Jewish and Roman laws whilst Apollos was a ready and eloquent speaker.   |

## Epistle to the Hebrews—4062 $\frac{3}{4}$ .

Much discussion existed in the early ages as to who wrote this epistle, and for this reason it was placed last. Unlike the epistles of St. Paul it does not begin with his name. We also know that St. Paul was the Apostle of the Gentiles, and left to Hebrews matters pertaining to Church government and practice. The language does not correspond with the epistle of Paul. It was written, however, from Rome. The evidence that St. Paul was the writer is the last chapter, but if the evidence is sufficient to prove this, he might have added that chapter at the request of the writer. The authorship has been ascribed to the eloquent Apollos, or to Barnabas, Luke, or Silas. Calvin thinks it was written by a disciple of the Apostle. Luther ascribed it to Apollos.

There is an allusion to Timothy being set at liberty in chapter xiii. 23. He was with the apostle in Rome in 4060, during the first 12 months of the residence of St. Paul in the city, and then, after being at Ephesus, he returned nearly two years afterwards in haste to see the apostle, when his personal surroundings became of a serious character, namely in 4062 $\frac{3}{4}$ . It must have been at this time that Timothy was apprehended, and set at liberty a few days afterwards. Certainly this serious juncture was not a fitting period for St. Paul to write an epistle to the Hebrews, abounding in such lofty themes as we find therein recorded.

| <i>Chap Verse.</i> | <i>Year.</i>       | <i>Notes.</i>   |
|--------------------|--------------------|---|
| 1. 1               | 4062 $\frac{3}{4}$ | God has spoken to us by His Son.  |
| 3                  |                    | Sublime descriptions of the Majesty of Jesus Christ.                    |
| 6                  |                    | Let all the angels of God worship Him.                                  |
| ii. 1              | 4062               | Therefore we ought to give earnest heed to the words of the Son of God. |
| 14                 |                    | He has destroyed the power of death,                                    |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| iii. 1              | 4062         | Christ is more worthy than Moses.   |
| iv. 1               | 4062         | Caution of fear lest we should come short of the rest provided.   |
| v. 1<br>10          | 4062         | The authority and honour of his priesthood.<br>A priest after the order of Melchisedec. All we know of Melchisedec is that he was King of Salem (Jerusalem) during the patriarchal dispensation and before the Levitical church was established by Moses. His priesthood was one of high appointment and was lofty in character. One thing which we must admit concerning the Patriarchal Church, of which Melchisedec was chief, is that it was very rich in sacred annals, of which Moses has only given us a connecting thread.  |
| vi. 1<br>4          | 4062         | Let us go on to perfection.<br>Here is a severe caution against apostacy. So bitter were the Jews against Jewish Christians that they were boycotted and driven out of Palestine. Their persecutors considered that Christianity ignored the character of the Holy Land as an inheritance of the Jewish race, and aimed at the abolition of the Levitical ordinances and the Temple. Therefore to prevent Jewish Christians from abandoning their faith in Jesus Christ, as their Saviour during this persecution, this caution against apostacy was written. See 1 Peter 1 and 6, 7.   |
| vii. 1<br>3<br>25   | 4062         | "Who.....inherit the promises." Scripture here teaches that departed believers are inheriting the promises of heaven. See also verse 15.<br>Melchisedec. See note on chapter v. 10; and for the time or date when this great priest met Abraham see note on Gen. xiv.<br>Probably the meaning is that Melchisedec obtained his priesthood by Divine appointment, and not from parental descent as was the case with the Levites.<br>"To save them to the uttermost." This first implies that those who come to God by Jesus Christ are saved for ever, because He as their high priest continues for ever. In the second place it implies that Jesus Christ saves them completely from condemnation and from death. |
| viii. 1             | 4062         | Christ a priest at the right hand of the throne of the Majesty in heaven.   |
| ix. 1               | 4062         | The first covenant is described in this chapter as inferior to the new covenant.  |
| x 1<br>29           | 4062         | The law was a shadow of good things to come.<br>This is a difficult statement to some persons; but the meaning is that when a man sins wilfully and intentionally, by publicly renouncing Jesus Christ and returning to Judaism, he imperils his salvation. That backsliders can be restored is evident from the case of David and Peter. St. James teaches the forgiveness of those who err from the truth (James v. 19-20). See also what our Lord says   |



Chap Verse.

Year.

Notes.

34

in Rev. ii. 5. The same doctrine is taught by Jesus Christ in the parable of the lost sheep, the lost piece of silver, and strongly and clearly by the parable of the prodigal. That those who have deeply sinned may repent is also clear from the words of St. Paul to the Corinthian church, when he feared that on coming to them he should have to bewail many which have sinned already and have not repented." 2 Cor. xii. 21

Here is a passage which seems to belong to St. Paul, and for this reason some persons might consider that the Apostle wrote the epistle to the Hebrews; but St. Paul was not the only servant of Christ who was in bonds in Rome. Aristarchus, (Acts xxvii. 2) Timothy (Heb. xiii. 23), Andronicus, Junia, (Rom. xvi. 7) were in bonds in Rome, and probably several others. But the bondage here referred to is connected with calamities which the Hebrews suffered when their goods were spoiled during some period of persecution.

xi. 1

4062

Faith is the substance (or rather assurance or conviction of the reality) of things hoped for.

4

The reading would be better English if we say:—The things which we see were not made of things as they now appear to be.

4

4062

Abel had this faith and conviction of a better world to come and offered up a lamb in sacrifice, which was a type of the Lamb of God through whom we receive the inheritance.

5

Enoch was translated in 987, after he had lived 365 years, which is the number of days in a solar year.

7

Noah was warned of the flood on the "selfsame day" and date as the flood occurred, 17th of 2nd month, 120 years previously. They can be counted on the Antediluvian solar cycle, but the flood year must be counted as 1, which is the meaning of the statement of Scripture. The flood year 1656 is 1 of the 120, because in a calculation of this kind the year was not completed when the flood began. We need not however suppose that 120 years were required to build the ark. Gen. vii. 3 and viii. 13. Nine of the ten dates of Noah's diary of the flood fell on the seventh day of the week, Saturday. See notes on Gen. viii.

9

The sojourn which began with Abraham was in 2082 (the call) and 2083 on 15th of 7th civil month. The duration of the sojourn was 430 years ending with the exodus of the Israelites from Egypt. See Galatians iii. 17.

12

Abraham was 100 when Isaac was born.

13

"Died in faith not having received the promises." In chapter vi. 12. we read that we are to be followers of those who "through faith and patience inherit the promises"; and in verse 15, we find that Abraham,

|        |      |  |
|--------|------|--|
|        |      | after patiently enduring, "obtained the promise." From these statements it is clear that the servants of God during their life on earth have not the promise of rest, but after death they have obtained and are inheriting the promises.  |
| 17     |      | Isaac, the first-born, was to be offered up in 3132½ (Gen. xxii. 7), which was 1897 years before the only begotten Son of God was offered up on the cross in 4029½. After another 1897 years, the Jewish times will be completed, namely in 5926½. Isaac asked his father, "where is the lamb?" to which Abraham prophetically replied, "God will provide himself a Lamb." The prophecy was fulfilled in the same month and date in 4029½, and will be re-duplicated after the seven times of the Jews.  |
| 18     |      | "In Isaac thy seed shall be called." The Apostle St. Paul argues from these words that the Israelites are not alone the seed of the promise (Rom. ix). Let us see what the history of events shows. The verse has reference to Gen. xxi. 12, which was the year 2112. This was 1892 years before our B.C. year begins according to common computation, namely 4004. Hence 1892 subsequent to this is 5896 the end of the Gentile times, or the times of the seed of promise. If we knew when Joseph and Mary, with the young child Jesus, returned from Egypt, the figures would probably be still more interesting when taken from 2108, the year Isaac was born. |
| 20     |      | "Isaac blessed Jacob and Esau concerning things to come." Here we have another bisecting point of interest.<br>2243 the blessing, Gen. xxvii. 27.<br>1862½<br>4069½ Jerusalem destroyed by Romans.<br>1826½ repeated.<br>5896 end of treading down Jerusalem by the Mohammedans.   |
| 21     |      | We may say that all Scripture is full of Genesis.  |
| 22     |      | Jacob blessed Joseph's sons in 2315.   |
| 23     |      | Joseph died in 2369.   |
| 27     |      | Moses was hid three months in 2433.  |
| 29     |      | He forsook Egypt in 3473.  |
| 30     |      | Israelites passed through the Red Sea in 2513½.  |
| 33     |      | Jericho fell in 2553.  |
| 34     |      | Daniel was in the lions' den in 3466.  |
| 37     |      | The three Hebrew children were cast into the fire by Nebuchadnezzar in 3417 or 18, Greek writers say it was in the 18th year after Nebuchadnezzar had his dream.   |
| xii. I | 4062 | It is said that Isaiah was sawn asunder by Manasseh about 3314.<br>The cloud of witnesses.   |

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|--------------|---------------|--------------|--|
|              | 16            |              | Esau sold his birthright in 2200.  |
|              | 18            |              | The Law was given on Mount Sinai on Tuesday, the 5th day of the 3rd sacred month 2513, which was 50th day after leaving Egypt.   |
|              | 23            |              | "To the spirits of just men made perfect." This passage is regarded as a distinct statement showing that departed good men are in heaven, or paradise.   |
| xiii.        | 1             | 4062         | Let brotherly love continue.   |
|              | 19            |              | It is supposed that the restoration here spoken of could not be that of St. Paul, because the writer in verse speaks of our brother Timothy, whereas he is always spoken of by St. Paul as his son. The argument however is not a good one. The authorship of this epistle must be left as doubtful. |

## 2 Timothy 4062 $\frac{3}{4}$ .

St. Paul wrote his second epistle to Timothy from Rome about June or July 4062, after his second hearing before Nero's court. He speaks in chapter iv. as one having a presentiment that he is near the end of his life and labours; but rejoices that he has fought a good fight, finished his course and kept the faith, and that henceforth there is laid up for him a crown of righteousness which the Lord would give to him at that day when he gives rewards to all his faithful servants, namely, at His appearing. He, therefore, asks Timothy to use his diligence to come to him shortly. In the period of severity which had now fallen upon Christians in Rome, and particularly Jewish Christians, the apostle states that only Luke was with him. Demas had forsaken him, Crescens had gone to Galatia, whilst Titus had been appointed to pastoral duties in Crete. He then goes on to say that at his first answer or hearing, no man stood with him; but notwithstanding this the Lord stood by him and he was delivered out of the mouth of the lion. Since writing his first epistle to Timothy, the apostle says he had left Trophimus sick at Miletus, which was about 40 miles from Ephesus, on the coast of Asia Minor.

Whilst at Rome, apparently at the completion of his remand, and after his second hearing, a great fire broke out in that part of the city where Christians chiefly resided. This was near the Palace of Nero, and such was the destructive power of the conflagration that two-thirds of the city were consumed. A rumour seems to have arisen that Christians were the cause of the fire, perhaps either as an act of incendiarism, or as a result of the anger of the gods against the new religion. It is easy to suppose that St. Paul would be involved in the accusation as a leader of the Christians, and therefore arrested and placed in prison as an "evil doer" (2 Tim. ii. 9). Besides this we find that Nero and many of the Romans were embittered against all Jews at this period, owing to the revolt in Judea against Rome, and that Nero was at this time preparing to send an army into Palestine to bring the Jews back to subjection. Such was the malice against St. Paul, that he was beheaded on the Ostian Road on the 29th June, 4063.

Chap. Verse. Year.

Notes.

|      |    |                    |  |
|------|----|--------------------|--|
| i.   | 1  | 4062 $\frac{3}{4}$ | The dedication.  |
|      | 4  |                    | The Apostle was greatly desiring to see his dearly beloved son Timothy, being mindful of the tears and distress of mind which Timothy manifested concerning him when he left Paul to undertake pastoral duties at Ephesus.   |
|      | 15 |                    | All they which are in Asia, said the Apostle, had turned away from him. They probably feared the rage and persecution of the Roman magistrates.  |
|      | 16 |                    | Onesiphorus, one of the early converts of Ephesus travelled to Rome to seek out the Apostle and minister some aid to him, not being ashamed of St. Paul's chain.   |
| ii.  | 1  | 4062 $\frac{1}{4}$ | Timothy is exhorted to be strong in the grace of Christ Jesus.   |
|      | 9  |                    | The Apostle here states that he was suffering troubles as an evil doer. Some new charges were falsely brought against him. He was probably considered as a rebel owing to the revolt from the Jewish yoke by reason of which Nero was sending an army into Palestine.  |
| iii. | 1  | 4062 $\frac{3}{4}$ | St. Paul again speaks of perilous times which were to come in the last days.   |
|      | 8  |                    | Jannes and Jambres. Two famous Egyptians.  |
| iv.  | 1  | 4062 $\frac{3}{4}$ | Exhortations to preach the word.   |
|      | 6  |                    | The Apostle was ready to be offered, or immolated, for the time of his departure was at hand. He rejoices that he has fought a good fight, finished his course and kept the faith. Henceforth there was laid up for him a crown of righteousness which the Lord would give him in that day when all His faithful servants received rewards at His appearing. |
|      | 9  |                    | The Apostle urges Timothy to use diligence to come to him in Rome shortly, and expresses regret that Demas had forsaken him, whilst Crescens had gone to Galatia and Titus to evangelistic work in Dalmatia near the Gulf of Venice.   |
|      | 16 |                    | At his first answer no man stood with the Apostle, but the Lord was near him, and he was delivered out of the mouth of the lion.   |
|      | 20 |                    | Trophimus had been left sick at Miletus by the Apostle whilst journeying in Asia Minor. This Miletus was about 40 miles from Ephesus.  |
|      | 21 |                    | St. Paul again asks Timothy to do diligence to come to him at Rome before the winter of 4063 (which began on the third month of the year) in December.   |
|      |    |                    | Timothy seems to have hastened to see Paul in Rome in accordance with the Apostle's words, but on his arrival there, was also made a prisoner, but liberated soon afterwards (Heb. xiii. 23), probably because his father was a Greek.   |
|      |    |                    | Whether Timothy saw Paul or not is difficult to say, for the Apostle was beheaded on 29th of June, 4063.   |

Chap. Verse. Year.

Notes.

## CLOSE OF ST. PAUL'S CAREER

|                    |   |
|--------------------|---|
| 4061               | Timothy left Paul in Rome and went to Ephesus, (1. Tim. i. 3).  |
| 4061 $\frac{1}{2}$ | Paul had his first hearing about May, and this ended his two years' residence in his own house, (Acts xxviii. 30).  |
| 4061 $\frac{1}{2}$ | The Apostle during his liberty went to Laodicea, from whence he wrote his first epistle to Timothy, hoping to come to him shortly, (1. Tim. iii. 14).<br>He also wrote to Titus telling him to come to him (St. Paul) at Nicopolis, on the west coast of Greece, for he had determined there to winter, namely early in 4062, (Titus. iii. 12). |
| 4061 $\frac{3}{4}$ | St. Paul during his liberty also went to Miletus, which was 40 miles from Ephesus, where he left Trophimus sick, (2. Tim. iv. 20).  |
| 4062 $\frac{1}{2}$ | The Apostle returned to Rome.   |
| 4062 $\frac{3}{4}$ | He wrote his second epistle to Timothy stating "that he had been delivered out of the mouth of the lion," but was almost alone as only Luke was with him. (2. Tim. iv. 11-17). He therefore urged Timothy to come to him before the winter in the early part of 4063. (verse 21) This was not the same winter referred to in Titus iii. 12.     |
| 4062 $\frac{3}{4}$ | In July a fire destroyed two-thirds of Rome, when the Apostle was burnt out and apparently was imprisoned with others because Christians were accused of being the cause of the conflagration.  |
| 4063               | He had a second hearing on some other charge. See 2 Tim. i. 12 and ii. 9.   |
| 4063 $\frac{3}{4}$ | On June 29th, 4063, St. Paul was beheaded.  |

## 1 Peter—4063.

THIS epistle was written about the same time as that to the Hebrews, but it is not possible to fully understand either of them without bearing in mind the cruel persecution which Christian Jews were receiving at this period from others of the same race who thought it necessary for the preservation of their nationality as well as their religion that Jesus of Nazareth should be rejected. St. Peter encourages those who were suffering persecution for accepting Jesus Christ. "If ye be reproached for the name of Christ" says he, "happy are ye, for the Spirit of glory and of God resteth upon you" (1 Pet. iv. 14). He does not terrify them about the sin of apostacy, as the writer of the Epistle to the Hebrews does. (See Heb. vi. 4-6), but assures them that they are "kept by the power of God," and exhorts them to have their "conversation honest among the Gentiles," with whom they now resided.

|      |              |      |  |
|------|--------------|------|--|
| i.   | 1            | 4063 | St. Peter addresses this epistle to "the strangers scattered throughout" five countries. Why are they called "strangers" and why are they described as "scattered," unless he means the Jews who had become Christians. These were much persecuted by others of the same nationality who rejected Jesus Christ, and it was doubtless convenient for all Christian Jews to reside outside Palestine. What was going on at this time is seen by the words in Hebrews x. 34; xii. 12, which accord with this epistle. See iv. 14-15.  |
| ii.  | 5<br>1<br>12 | 4063 | "The last time." Daniel's time of the end.<br>Exhortation.<br>"Honest among the Gentiles." This verse proves that St. Peter is speaking to Christian Jews residing in Gentile countries.   |
| iii. | 1<br>19      | 4063 | The duties of wives and husbands.<br>"The spirits in prison." There can be no doubt that St. Peter by these words alludes to Hades, as the place of disembodied spirits, and that our Lord, during the forty days between His crucifixion and ascension to heaven, preached something pertaining to the gospel "to the dead," as also stated in iv. 6. The disembodied spirits to whom he preached were the antediluvians who were disobedient in the days of Noah whilst the ark was being built. Words can have no meaning if this is not what St. Peter writes. It is true that some Biblical men—amongst whom is Wesley—do not like this view. We have however nothing to say against the purposes of God, but should remember that the antediluvians were suddenly overwhelmed with a fearful judgment, and therefore if a merciful God provided for them opportunities of grace which are not necessary to others, we must be silent. We are not, perhaps, justified in supposing that <i>all</i> the antediluvians had later opportunities of grace by hearing the gospel from our Lord. It may be that only those who did not understand the position in which they stood with their parents or elders, were thus favoured. Let us say with Abraham "Shall not the Judge of all the earth do right?" |
| iv.  | 1<br>6       | 4063 | We are to cease from sin.<br>See note on iii. 19.  |
| v.   | 1<br>13      | 4063 | Exhortation to elders.<br>The church at Babylon. It is not known what is meant by Babylon, but there was a modern place not far from the ruins of old Babylon which bore this name. It is thought by some persons that Rome is meant, but this seems doubtful. Persecution was too severe for any Jew to be in Rome at this time. Owing to the revolt in Palestine, they would be put to death as rebels.  |



## 2 Peter—4064.

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
| i. 1                | 4064         | St. Peter dedicates this epistle to all Christians.  |
| 2                   |              | He was an eye witness of the "Majesty" of Jesus Christ on the Mount of Transfiguration.  |
| 19                  |              | The word prophecy seems to refer to the sure words of revelation.  |
| ii. 1               | 4064         | False prophets and heresies.   |
| iii. 1              | 4064         | This second Epistle was written to stir up the minds of Christians respecting the blessed truths of revelation.  |
| 10                  |              | St. Peter was probably referring in this verse to that day of the Lord, after the millennium, when the earth shall be regenerated.   |
| 15                  |              | There is a great probability that this is an allusion to the epistles of St. Paul after his death. Paul was beheaded in Rome on the 29th of June, 4063, and this epistle seems to have been written in 4064. |

## St. Jude—4066.

It is somewhat difficult to describe who Jude was. He seems, however, to be Judas, one of the apostles, of whom John writes, that on the night of the last supper, "Judas saith unto him (Jesus Christ), not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (John xiv. 22). This Judas, or Jude, was also called Lebbæus and Thaddæus, the son of Alphæus or Cleophas and his wife Mary, the brother of James the Less, and the first cousin after the flesh of our Lord.

Jude preached to Christians in Syria and Arabia, a district where there still lived at that time the descendants of those persons who belonged to the Patriarchal Church. We, therefore, find in this epistle that he alludes to some of their writings and traditions, which have not reached us through the Levitical Scriptures, such as the angels who kept not their first estate, the wickedness of the inhabitants of Sodom and Gomorrha, the contention of the archangel Michael with the Devil concerning the body of Moses, and the prophecy of Enoch respecting the coming of the Lord with ten thousands of His saints. The descendants alluded to were those of Shem.

It is said that Jude suffered martyrdom by being pierced with arrows.

There are many persons who wish that Jude had written more about the fallen angels, and of the prophecies of Enoch, whose life and words, it is said, were not given to us because he did not belong to the Jewish Church. What Jude has said about the body of Moses shows that this eminent servant of God

was dead according to the flesh ; yet he was living in a glorified state when our Lord was on the Mount of Transfiguration. Let us rejoice that it will not be long now before we have much brighter revelations on all these subjects.

## The First Epistle of St. John—4089.

More than 20 years elapsed between the writings of St. Peter and Jude in 4064-6 and the three epistles of St. John in 4089. It was an eventful period, owing to the fact that all the Apostles, excepting John, were dead, and that the Christian Church was harrassed with deadly persecution and the heretical doctrines of Gnostics and Corinthians. The object of St. John in writing his first epistle was to guard Christians against these doctrines. The same may be said of the Gospel by St. John, which was written in the middle of these 20 years, but owing to its connection with the ministry and sufferings of our Lord has been placed in the HISTORICAL BIBLE with the Gospels of the other three Evangelists. What the Gnostics and Docetæ professed not to understand was that a Divine person could not become incarnate or unite himself with a human body. They were, however, willing to believe in the Divinity of our Lord, but supposed that He was a phantom, or that His body was nothing more than an appearance. John in his Gospel, therefore, speaks distinctly of the blood which he saw flow from the Saviour's riven side, and in this epistle he declares that the Apostles not only looked upon the Word of Life, but "handled" Him, touched Him, and that His *blood* cleanseth us from all sin.

| Chap. | Verse. | Year. | Notes.  |
|-------|--------|-------|---|
| i.    | I      | 4089  | The Divinity and humanity of our Lord, whom John had seen with his eyes and looked upon.  |
| ii.   | I      | 4089  | Jesus Christ our advocate with the Father.  |
| iii.  | I      | 4089  | Christians are the children of God.   |
|       | 12     |       | Cain, the wicked one. The Apostle did not regard the writings of Moses as legendary tales.  |
| iv.   | I      | 4089  | Warning against the false prophets, which had begun to hurt the Church.   |
| v.    | I      | 4089  | If we love God we must love the children of God.  |
|       | 7      |       | The 7th and 8th verses have given rise to much controversy. Many critics consider them to have been interpolated. They are not found in the early manuscripts, and are not referred to by the Greek fathers, though they have cited the words which precede and follow these verses. The Revised Version, however, has not excluded them, probably because the construction of the context is destroyed without them, and because some writers believe them to be genuine. It may be that these verses were originally a marginal annotation by St. John, but afterwards incorporated by the authority of the Church. |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
| 12                  |              | "He that hath the Son hath life." But a Christian would have neither one nor the other if he were unconscious between death and the resurrection. |
| 20                  |              | Jesus Christ is declared to be the true God, which is another manifest declaration of the Divinity of our Lord.                                   |

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## 2 John—4089.

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This is a private epistle written to some honourable Christian lady whom St. John desired to commend. It is difficult to know when it was written, but it may be assigned to 4089 in common with the other two epistles of John.

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## 3 John—4089.

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This also is a private epistle.

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## Book of Revelation—4094 $\frac{1}{4}$ .

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ST. JOHN who was the youngest of the disciples of our Lord, lived to a great age, so that he was probably about 90 when he received from Jesus Christ the Revelation which forms the title of this Book. He had been banished to the Isle of Patmos, between Greece and Asia Minor, by Domitian, the Roman Emperor, for the prominent part he took in preaching Christ and the word of God, and would be liberated at the end of the year 4094 when Domitian died. The A.M. year began on the 20th of September, and as St. John states (i. 10.) that this Revelation was given to him when he was in the Spirit, on the Lord's Day, there is the probability that he meant the birthday of Jesus Christ on the 25th of the 3rd month (December) or some Lord's Day (Sunday) in Easter. The date of the book may therefore be given as 4094 $\frac{1}{4}$  or later.

It is sometimes stated in books that John had this Revelation in 96 A.D.; so he would have had, if only the 1 $\frac{3}{4}$  years of the A.D. era by which it is too fast, had had an existence.

As to the claims of this Book to inspiration, it might be said that it sur-

passes all others, inasmuch as its predictions have proved true in the sixth century of our era. What we see, we believe.

In chapter xiii. 18. we read that the number of the beast is 666. We know that pagan Rome was the fourth beast, or great kingdom, which was paramount in the world, and that Augustus, the first Emperor, began in 3970½. When we add 666 to this we have 4636½, the date when the Roman power ceased by the conquest of Heraclius, the last emperor, by the Saracens under the Caliph Omai.

Then as to the fact that this period of 666 was written before it was completed, we need only refer to three copies of the New Testament written before the fourth century was run out. One of these, the latest is in the British Museum. The other two copies preceded this, the oldest being in the Vatican in Rome, the next in age is the Sinaitic at St. Petersburg.

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|---------------------|--------------|--|
| i. 1                | 4094½        | We are not certain that John wrote the first three verses which form an introduction to this book. They may have been written by some other person when the books of the New Testament were collected together.  |
| 4                   |              | John here gives his name and dedicates this book to the seven churches of Asia, according to the command of Jesus Christ in verse 11.  |
| 9                   |              | The isle of Patmos, to which John had been banished by the Roman Emperor Domitian is in the Mediterranean sea, opposite Asia Minor.  |
| 10                  |              | "I was in the Spirit on the Lord's Day." St. John must here mean the birthday of the Lord, or Sunday, the first day of the week which in the New Testament is called the Lord's Day. The latter seems to be the best rendering, and as such it would be well understood by both Jewish and Gentile Christians, because under the Old Testament all great spiritual events and messages to the prophets from God took place on Saturday the old Sabbath Day, whilst under the New Testament—beginning with the resurrection of Jesus Christ, they occurred on Sunday, the Lord's Day. |
| 11                  |              | There were other churches besides these seven in Asia, but for some reason our Lord addressed Himself only to those in Asia, and of these to seven. It seems probable that Asia Minor will be the principal locality of the great tribulation.   |
| 13                  |              | John had a vision of the Son of Man, but we here notice the absence of what some readers would first expect to find, namely, a crown on the Saviour's head. The description of the person of our Lord is majestic and impressive, but there was no diadem on His brow to signify His conquests over sin, and death, and hell. It may be that when His people are all delivered, they will "Crown Him, Lord of all." They will then have cause to do it. Some of the ancient monarchs were not crowned till they had achieved a great triumph.  |

Chap. Verse.

Year.

Notes.

## THE SEVEN CHURCHES.

|      |    |      |  |
|------|----|------|--|
| ii.  | I  | 4094 | The Church of Ephesus. The introduction of the words of Christ to this Church is taken from i. 6 and 13, and it will be interesting to notice from what parts of the first chapter the exordium of the other six churches is taken.  |
|      |    |      | Ephesus is placed first of the seven, and we may observe that its history is deserving of this distinction. St. Paul spent most of his ministry at Ephesus. St. John and "the mother of Jesus" also resided there.   |
|      | 8  |      | The Church at Symrna. The exordium is taken out the 17th and 18th verses of the first chapter. It is supposed that the angel (that is to say the minister) of this church was Polycarp who was burnt at the stake during the reign of the emperor Marcus Aurelius. The "ten days" of tribulation were ten years. |
|      | 12 |      | The Church at Pergamos. The exordium is from the 16th verse of first chapter.  |
|      | 18 |      | The Church of Thyatira. The exordium is from 14th and 15th verses of first chapter. The "fornication" seems to mean idolatry.  |
| iii. | I  | 4094 | The church at Sardis. For exordium see i. 4 and 16. The Kings of Lydia formerly kept their courts at Sardis.   |
|      | 7  |      | The church at Philadelphia. The exordium is from i. 18.  |
|      | 14 |      | The seventh church was that at Laodicea, and the exordium is taken out of the 15th verse of the first chapter.   |
| iv.  | I  | 4094 | This chapter begins what may be described as a second part of the Apocalypse. The scene is like that described in Dan. vii. 9. 10., namely, the Ancient of Days on his throne, from which overpowering rays of light streamed forth like the electric search light.  |

## THE SEVEN SEALS.

|      |   |      |  |
|------|---|------|--|
| v.   | I | 4094 | This book of seven seals seems to contain a revelation of the purposes of God respecting the destinies of the world. Angels desired to look into these councils, but none in heaven or earth were worthy to open the book. John regretted this, but was told that the Lion of the tribe of Judah, the root of David, prevailed to open the book. All heaven therefore rejoiced and fell down before the Lamb with adoration. |
| vi.  | I | 4094 | The opening of the seals does not appear to be the execution of the purposes of God, but rather a fore-signifying of them as manifested in chapters viii. and ix.  |
| vii. | I | 4094 | After a descriptive record of the seals, but before the 7th is broken open, John sees four angels standing like sentinels ready to let loose the four winds of   |

God's displeasure upon a sinful world, But at this moment another angel is seen having the seal of the living God, and crying to the four angels not to hurt the earth nor the trees (probably mankind), until the servants of God were sealed, evidently those in the flesh, as a protection.

These sealed persons are Jews whose tribes are distinctly mentioned, and their total number is 144,000. They seem to be destined to remain on the earth throughout the period of tribulation.

### THE RESURRECTION AND RAPTURE.

Immediately after this sealing of the Jews, John sees an innumerable multitude of all nations, kindred peoples and tongues, standing before the throne, clothed with white robes and having palms of victory and exultation in their hands.

We may presume that the resurrection of the holy dead has taken place and the living saints with them have been caught up to the mid-heaven.

viii. I 4094

The living God having now sealed the 144,000 converted Jews who remain on the earth, and removed his saints to the mid-heaven, namely about Easter, 1898, according to the knowledge which we now possess, the seventh seal of the book is broken, and the seven angels whose respective trumpets are the signal of the execution of the judgments of God upon the disobedient, prepare to sound.

But here we find another interval. the prayers of the saints of God are to be heard. Deferred answers to prayers are not denials. They must come up before God. When St. Paul was in the perils of shipwreck God gave him, in answer to his prayers, the lives of all in the ship, and so it came to pass that, some on boards and some on broken pieces of the ship, they all escaped safe to land. May it be so respecting the prayers of pious parents for their children who in some way or another, though not without difficulty, may yet be saved, even through the fires of martyrdom.

After the prayers of all saints had come up before God four of the angels sounded their trumpets. The results are highly figurative, the meaning of which it is not easy to understand. Perhaps we may suppose that the consequences of these judgments will be as surely effected as though they were produced by the symbols employed.

ix. I 4094

The fifth angel sounded with which is connected the "first woe."

4

Observe that those who had the seal of God upon them were not hurt. This shows us that those who were sealed as stated in chapter vii. 4. remained on the earth and passed through the great tribulation.



Chap. Verse.

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Notes.

13

The sixth angel sounded with which the "second woe" belonged.

COMPLETION OF THE SEVENTY WEEKS.

x. I

4094

Before the seventh angel sounds by which the mystery of God's purposes are completed, John beheld an impressive and magnificent sight. He saw a mighty angel come down from heaven, over whom a rainbow spanned its brilliant hues. His face was like the sun, and his feet as pillars of fire. He had a little opened book in his hand and he set his right foot on the sea and his left foot on the land. He then repeated the solemn action of the great angel of whom we read in the book of Daniel, by which he attested the sublime truths of that great prophet, for he lifted up his hand to heaven and swore by Him that liveth for ever that there should be time no longer, so that in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

We should be dull students of the prophets if we did not perceive the meaning of the action and words of this mighty angel.

The rainbow is the symbol of a covenant of promise. It was given to Noah. The seventy weeks which Daniel was told were determined upon thy people and upon thy holy city, was a covenant of assurance that when they were finished the transgression would be ended. Hence as there is half a week—three and a half years—to run after the completion of the Gentile times in  $5896\frac{1}{2}$  ( $1898\frac{1}{2}$ ), these seventy weeks are finished in 5900. We cannot comprehend anything concerning what God has declared to his servants, the prophets, if we blindfold our eyes and refuse all methods for understanding our position.

If the Gentile times end in  $5896\frac{1}{2}$ —and this is a point which is well obtained and cannot be disturbed—and if there be but half a week to complete the seventy weeks, then the meaning that there shall be time no longer is that the seventy weeks are completed, and "the mystery of God is finished." We cannot carry the completion of the seventy weeks beyond such words as these.

xi. 1

4094

Before the seventh angel sounds (verse 15), which the mighty angel said would finish the mystery of God, John was told what had to occur: "The holy city shall the Gentiles tread under foot forty and two months," which, by reckoning 30 days to the month, are 1260 days. These are evidently years because the holy city has already been trodden down by the apostate Mohammedan power more than 1260 days; besides which the motion of the sun in the zodiac is the

3

same for marking off years as days, just as the dial of a clock marks off both minutes and hours. A man can sleep the clock round in one hour and also in 12 hours, but it is generally understood that the latter is the best definition of the motion of the clock for either sleeping or working. Again the words of our Lord in Luke xxi. 24, 25, show that the treading down of Jerusalem is 1260 years; because the desecration is to be completed when the Gentile times are fulfilled.

In the third verse we see that two witnesses are to prophesy 1260 days clothed in sackcloth. Opinion is much divided as to whether this period is days or years; but if these two witnesses are human persons, the period is 1260 days, which are the three and a half years of the great tribulation, one of the characteristic points of which is the restoration of the Jews, and thus completes the 70 weeks of which half a week is in the future. We cannot suppose that the 70 weeks can be carried on after they are completed, and we know that the Jews are converted at the end of the Gentile Times. It is manifest also that the remaining half week of the 70 cannot begin until the times of the Gentiles are fulfilled. Elijah is promised before the coming of the great and dreadful day of the Lord (Malachi iv. 5), and though John the Baptist came in his spirit, he distinctly said he was not Elijah (John i. 21). Elijah must therefore be one of the two witnesses.

Much light is thrown on the period when the two witnesses appear by the reading of the 14th verse. When they are "killed" by the beast that ascendeth out of the bottomless pit and their "dead bodies" have lain three days and a half in the streets, they are to ascend up to heaven. This will complete "the second woe." Now as the "first woe" is in the great tribulation (ix. 12), the second is also in the same period. Compare this ix. 12. with xi. 14. We see that the first and second woes occur during the sounding of the six of the seven angels connected with the outpouring of wrath.

The mission of the two witnesses is the restoration of the Jews and as they are to continue 1260 days, or three and a half years they must begin their work at the end of the Gentile Times in 1898.

In dealing with past, present and future history, the latter is most difficult, but unless we look for events by which we can form a chain of time, we are overwhelmed with confusion.

15

Here other records of events come for our assistance. When the seventh angel sounds the mystery of God is "finished" as stated by the great angel in x. 7. The completion of the 70 weeks requires that the mystery should be finished, but they cannot obtain

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Notes.

completion till the remaining half week is completed. The result of the sounding of this seventh angel is that the Kingdoms of the world become the Kingdom of our Lord and of His Christ. It seems indeed that the great angel in x. i. by standing on the sea and the earth took possession of the world.

But the great point for our consideration here is the language of the 24 elders, concerning which it is best for us to refer to the Revised Version and the comment of several eminent expounders of Scripture. The words of the elders are in the past tense. They give thanks to God "because thou hast taken thy great power and *didst* reign (not doth reign), and the nations *were* wroth and thy wrath *came* (not has come), and the time of the dead to be judged." The elders who are worshipping in the year 5900 which will be the the completion of the 70 weeks, speak of the resurrection as a past event. Dr. Seiss says "the elders here celebrate the whole issue reached, the blessed consummation come, the thing of hope for all these ages now translating into fact." He also quotes the testimony of Bengel, Ansbart, Haymo and John Purvey, showing that the reading of verse 16 is not who is to come, but is already come.

In this case the question must arise in our minds.—If the elders thank God that the resurrection is past in 5900 (our 1901 $\frac{3}{4}$ ), when does it occur? Is it not the resurrection spoken of by Daniel at the end of the Gentile times (Dan. xii. 2), and by Ezekiel xxxvii, 12? Is it not the resurrection when John sees an innumerable multitude (Rev. vii. 9). We are to search the Scriptures, and the result of our searching is a reply in the affirmative. It is better for men to err several times rather than to walk blindfolded and fall unexpectedly over a precipice.

xii. I 4094

John sees a great wonder in heaven—a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. The representation is that of the Church. The dragon seeks to devour her child who is to rule the nations of the earth, but it is caught up to heaven. The woman then fled into the wilderness and was sustained there 1260 days. This period seems to be natural days, or 3 $\frac{1}{2}$  years, and possibly the same period as the great tribulation. There is a second reference to it in the 14th verse.

7

The war in heaven by which the dragon or devil and his demons are cast down from the heavens to the earth, seems also to be the cause of the appalling scenes during the great tribulation.

xiii. I 4094

This chapter is a synopsis of the period of trials to the Church, and the flourishing of hostile power represented by a beast of seven heads and ten crowned

|      |    |      |  |
|------|----|------|--|
|      |    |      | <p>horns. The latter seems to represent the ten Kingdoms which followed the division of the Roman empire.</p> <p>The two most important things mentioned in the chapter are the 42 months in verse 5, which are 1260 years, and the number of the beast 666 years—total 1926. Now as the empire of Rome began in 397<math>\frac{1}{2}</math> and continued till 463<math>\frac{1}{2}</math>, when Heraclius the Emperor of the eastern division of Rome was defeated by the Saracen Mahommedans, we have some explanation of the 666 years. Then as the Mahommedans tread down Jerusalem 1260 years, we reach the total of 1926, namely in 5896<math>\frac{1}{2}</math> the end of the Gentile seven times. Revelation thus confirms the Book of Daniel.</p> <p>Some writers object to this use of the number of the beast as being 666 years. The Rev. Walter Riddall, M.A., D.D., who is a thoughtful writer and regarded as a man of scholarly attainments, prefers to regard the 666 as the number of a name. See his "Time of the End," published by W. E. Mayne, Belfast. But the number may be applicable in both cases. At all events it is serviceable as above mentioned and in other ways.</p> <p>Commentators do not consider 666 to be the number of the beast mentioned in the 11th verse of this chapter.</p> |
| xiv. | I  | 4094 | <p>Vision of a Lamb standing on Mount Sion with 144,000 persons. These seem to be the same as those who were sealed in chapter vii., and who pass unhurt and unstained through the great tribulation.</p>  |
|      | 6  |      | <p>John sees another angel calling upon all that dwell on the earth to fear God for the hour of his judgment is come.</p>  |
|      | 8  |      | <p>Another angel announces that Babylon is fallen.</p>   |
|      | 9  |      | <p>A third angel utters a caution against receiving the mark of the beast.</p> <p>It is probable that these three angels have their mission during the great tribulation, as indicated by the mark of the beast.</p>   |
|      | 14 |      | <p>The harvest and the vintage of the world follow, compare with Matt. xiii. 30 and xxiv. 31.</p>  |
| xv.  | I  | 4094 | <p>Seven angels with the seven last plagues.</p>   |
|      | 2  |      | <p>Vision of those who had obtained victory over the beast during the great tribulation.</p> <p>The chronology seems to indicate that the year 5900 is reached.</p> <p>We may notice that the four and twenty elders did not join in the song of triumph sung by this company as they did in that sung by the innumerable multitude in chap. vii. Probably this was because they did not pass through the tribulation.</p> <p>As the song of Moses is mentioned, some think that the mark of the beast is the seductive doctrine of evolution which denies the Mosaic records and gives</p>  |

| <i>Chap. Verse.</i> | <i>Year.</i> | <i>Notes.</i>   |
|---------------------|--------------|---|
|                     |              | the lie to creation. We must be cautious, but it does seem contradictory, if Moses was not truthful, that he should stand with our Saviour on the mount of transfiguration, and that this company of saints without a stain upon them, should sing the song of Moses. We cannot be too careful. We must keep our garments without spot if we wish to stand before God, one of whose attributes is Truth.  |
| xvi. I              | 4094         | The seven angels pour out their vials of the last plagues.<br>This chapter may be regarded as a recapitulation of the events during the great tribulation of three and a half years and the judgments in consequence thereof.   |
| xvii. I             | 4094         | An angel shows John the judgment upon the great whore drunken with the blood of saints and with the martyrs of Jesus. She was carried by a beast, which was, and is not, and was yet (at that time), to ascend out of the bottomless pit.   |
| IO                  |              | The seven heads of the beast were seven Kings or Kingdoms, of which five were then fallen, one was, and the other was yet to come.<br>The five fallen are supposed to be: Egypt, Assyria, Babylon, Persia and Greece. The one described as "is" may be Rome; and the one to come (seventh), at that time, is Turkey.<br>All these have given their strength to the wild beast of civil and godless power; but the ten horns or Kingdoms which were seen on the beast were afterwards to hate the woman, or whore, which was carried by the seven powers. Verse 12.<br>Probably the woman, who in verse 18 is said to be a great city, is Constantinople. This city has reigned over and terrified the Kings of the earth. |
| xviii. I            | 4094         | Details of the fall of Babylon, which to a great extent seems to be godless religion and mere professional Christianity, but full of wealth and power.  |
| xix. I              | 4094         | God is praised for His judgments and the deliverance of His saints.   |
| 7                   |              | The marriage of the Lamb.   |
| IO                  |              | The worship of John is rebuked by the angel who declares that "I am thy fellow-servant and of thy brethren." He had evidently once lived in the flesh upon the earth.   |
| II                  |              | John sees heaven opened and the Lord Jesus Christ coming in power, and followed by the armies of heaven.  |
| 20                  |              | The beast is taken, and he, with the false prophet, destroyed.  |
| xx. I               | 4094         | Satan is bound for 1000 years.  |
| 4                   |              | John sees those who have part in the first resurrection, who together with the quickened saints live and reign with Christ on the earth for one thousand years. This seems to be from 5926½ (1928¼ A.D.), to 6926½.   |

| <i>Chap.</i> | <i>Verse.</i> | <i>Year.</i> | <i>Notes.</i>  |
|--------------|---------------|--------------|--|
|              | 7             |              | Satan is loosed and goes out to again deceive the nations.   |
|              | II            |              | The general resurrection and the judgment of the dead, small and great.<br>The events which follow the millennium may occupy about 73 years—little enough—and then the Sabbath of eternal glory begin with year 7000, foreshadowed by the seventh day of rest. |
| xxi.         | I             | 4094         | John sees the new heaven and earth.  |
| xxii.        | I             | 4094         | The river of water of life. No more sorrow. The glorified saints "live for ever and ever."<br>Even so, come, Lord Jesus.   |



## APPENDIX.

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### THE LOCALITY OF EDEN.

Opinions have been divided respecting the locality of Eden. Some place it upon the Shat ul Arab, or united stream of the Euphrates and Tigris, near the head of the Persian Gulf. But most writers fix it in Armenia, near the sources of the Euphrates and Tigris, the other two streams to make up the four being Phasis (Pison), and Araxes (Gihon), now called Aras. Mr. Rassam, the explorer, has published a work on this subject. He insists that Eden was near the lake Wan, This is now the general opinion.

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### NOAH'S ARK AND THE DELUGE.

As to the size of the Ark we must bear in mind that a cubit was 21 or 22 inches. The dimensions would therefore be about 550 feet long, 90 wide and 55 in height. It contained three floors. The ark would thus have ample room for 250 pair of four-footed animals, a number to which, according to Mr. Buffon, all the various distinct species may be reduced. The fowls are to be added, which proves that the flood covered all the land, and indeed the highest mountains, as chap. vii. 20 states. Had this not been the case, there would have been no necessity to take winged birds into the ark.

The antediluvians would naturally be incredulous respecting the amount of water which would be required to float such a gigantic construction, but it came when they were eating and drinking, for the 17th day of the 2nd month of the lunar year 1656, was the first day of the solar period.

### THE OLDEST BIBLES.

The Septuagint Bible in Greek is the oldest copy of the Scriptures and is considered to be a translation made from Hebrew by the desire of Ptolemy II. Philadelphus, who was a King of Egypt in 3722 A.M. The oldest Hebrew copy is that of 880 A.D. and was written at that time after a careful revision of a number of ancient editions.

The lack of ancient copies is however of no importance, because the two old Bibles above mentioned possess records of the early ages of the world which have been proved to be correct by the discovery of ancient inscriptions, besides which they abound with internal evidence of their Divine authenticity. It is stated or implied, for example, that nine of the ten dates of the flood were Saturdays, the seventh or old Sabbath Day, and the construction of the luni-solar cycle shows that these dates were seventh days in 1656 A.M. which is the year given in Gen. v. for the deluge. Again 1656 A.M. is 1657 when creation year is reckoned as 1 instead of 0, and therefore the year 1 of this 1657 was creation year. If it were not, 1656 A.M. could not be the flood year nor contain the ten dates connected with it. The same may be said of *all* the subsequent dates in Scripture. They are all found on the astronomical lines of time to be the dates in the years mentioned.

Besides the evidence of the genuineness of the Bible by reason of its dates, it contains a mass of other proofs of its authentic character. For example, there are many Kings of Babylon mentioned in Scripture and we find that they reigned in the years stated in the Bible. This is proved by the cuneiform tablets of the reigns of all the Kings of Babylon from the institution of the Kingdom in 1772, which would be 116 years after the flood. Again, in 2

Kings xix., we have mentioned Sennacherib, King of Assyria and Tirhakah, King of Egypt, as warring in 3295 when Hezekiah was on the throne in Jerusalem. When we refer to the monumental records of Assyria and Egypt we find that Sennacherib and Tirhakah did reign at that time.

I repeat therefore that it does not matter that there is a lack of ancient copies of the Bible. We have thousands of proofs of different kinds showing that our present Bible is a faithful copy of all the original books which it contains.

We may say the same of the New Testament which has just been said of the Old Testament. Indeed, as the writings of the New Testament are more recent than the Old, we have more and better evidence of the authenticity of every book which it contains.

The oldest copies of the New Testament are, 1. The Vatican Manuscript in the Library of Rome. 2. The Sinaitic Manuscript in the Greek church, St. Petersburg. 3. The Alexandrine Manuscript in the British Museum, London. These were written from the years 300 to 450 A.D. and though they come from places widely apart in the world and were from the pens of different men, they are copies of older manuscripts, soon after the various books were collected together. There are a few small points of difference, such as "of God" instead of "from God," but these little variations are not numerous or important.

In fact there is no book in the world like the Bible for its accuracy, because it has always been customary to count the words when examining copies newly written, in order to have them true and perfect.

It is proper, however, to say that in translating the Bible from one language to another, some errors have arisen owing to the translators not fully comprehending the original texts.

The complication or difficulty which the readers of our English versions have, is the confusion arising from the dating in the margins which are on the old and erroneous principle of B.C. and A.D. years. This system obscures the records and hides from view the historical evidence of the events. We cannot reckon up English currency by the American system, nor can we state the years of the Bible by those which are not natural years produced by planetary motion. Neither the works of God or the Word of God are subject to

B.C. and A.D. years, and for this reason neither astronomical phenomena or Biblical history, can be tabulated without A.M. years beginning with the autumnal equinox, as stated in Genesis i. 14.

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#### DIVISION INTO CHAPTERS AND VERSES.

The books of the Bible were first divided into chapters in our thirteenth century by some Dominican monks under the direction of Cardinal Hugo, with a view to making a concordance.

The subdivision into verses was introduced in the fifteenth century, but then only in the Old Testament. The work was done by a Jew named Nathan. The New Testament was subdivided into verses by Robert Stephens at the commencement of the sixteenth century. At first the numbers were placed in the margin, as in our Revised Version, but were soon improved by separation.

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#### EARLY CUNEIFORM RECORDS.

That we have obtained from the mounds of Babylonia, Assyria and Egypt, many cuneiforms on baked and unbaked clay tablets, giving accounts of creation, the Fall of man, and the Flood, and that such records are substantially the same as those recorded in Scripture, is a proof that during the early centuries following the Deluge these events were acknowledged by mankind as the history of the world. This is a conclusion which we cannot resist. So that apart from astronomical demonstration, there is unimpeachable testimony; for if we ourselves could not write books stating that the creation of the world was only 2,000 years ago, or that the flood was only four centuries back, neither could the authors of the Scripture text and the cuneiform tablets record events which every living man would know were incorrect. It is a matter of regret, however, that the writers of these cuneiforms have changed the names of the persons associated with the events which are recorded, and have also omitted all possible indications of the time or periods to which they belong. Such acts and

negligence indicate a purpose, namely, that whilst such writers felt that they could not controvert what was commonly known amongst mankind, they were nevertheless desirous not to inculcate anything belonging to a religion—the claims of which did not concur with their own. What men cannot deny they can mystify so as to make events subservient to their own purposes.

But notwithstanding these omissions the cuneiform records agree with the main facts of Scripture. For example, the tablet on the Fall of Man states that this incident occurred in the garden of the gods and that the acts of disobedience was eating the asnan fruit. The persons engaged in this disobedience are described as "they," and "their sin they together in compact join." Sometimes we get from these cuneiforms an additional incident, which is very acceptable to the brief records of revelation. Thus we read that after eating the fruit "to Merodach, their redeemer, is appointed their fate."

Respecting the cuneiform records of the Flood, they are lengthy. From them we learn what we read in Scripture that the flood was not accidental, but was caused on account of the wickedness of mankind, whilst we have perhaps all the incidents recorded in the Book of Genesis. The chief variation is that the storm abated after seven days, instead of forty, as mentioned in the Bible. But we read that the gods instructed the patriarch to build a ship and to cause to go into it the seed of all life to preserve it, and that when he entered the ship the door was shut. The flood reached to heaven. Like reeds the corpses of men floated. The ship afterwards grounded on a mountain, a dove was sent out, but a resting place it did not find. A swallow was next sent out. It also returned. Lastly a raven went forth and when it saw the corpses on the water it began to eat them, and did not return. After the patriarch and his family left the ark he raised an altar, offered sacrifice, and prayed.

We thus learn, apart from Scripture, that what we read in revelation, were events known and recorded as history amongst mankind.

About 116 years after the Flood, we have a remarkable confirmation of the Book of Genesis. Mr. Pinches, the cuneiform translator at the British Museum, in London, has recently found an unbaked clay tablet containing all the Kings of

Babylon from the commencement of the Kingdom with the years reigned by each and arranged in dynasties. The latter fact is valuable because the first dynasty *must* be the beginning. From this tablet it appears that the Kingdom of Babylon began in 1772 A.M. This, as I have said elsewhere agrees with the statement of Calisthenes who was with Alexander the Great when he entered Babylon after conquering Condimanus in 3672. Calisthenes says that the priests showed to Alexander records of eclipses for 1903 years from the commencement of the Kingdom. This would be 1770 A.M. if this great conqueror entered the city soon after it fell into his hands.

We may thus say that monumental history has now confirmed Scripture as far back as rather better than a century after the flood. It is worthy of notice that we should now have three independent sources agreeing to one event so near the Deluge.

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#### THE EXODE FROM EGYPT.

Whilst all writers admit that the length of the sojourn—from the departure of Abraham out of the land of Haran, to the leaving of Egypt by the Israelites—was 430 years, yet all men have not placed this period correctly. It seems indeed to be common amongst persons who are bad chronologists either to err in the number of years which they assign to certain periods of history, or in misplacing them. As however the number of the years of the sojourn are stated by Moses and St. Paul no trouble has arisen concerning their true length; but many writers have shown their inability to place the 430 years correctly on the line of history. It is somewhat remarkable that this perplexity should have arisen when we have so many clear statements by which the A.M. year of the exode is proved to have been 2513. But whatever difficulties have existed concerning this question, they have now been entirely removed, first by the use of the solar cycle which shows that the 15th of the 7th month was Tuesday in 2082, when Abraham left the city of Ur in Chaldea, and that the 15th of the same month was Tuesday in 2513, when the children of Israel left Rameses in Egypt. This is what Moses refers to so emphatically when

he says, Exodus xii. 41, "And it came to pass at the end of 430 years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Now 2082 and 430 are 2512, but Moses is speaking of two dates, first when Abraham left Ur and secondly he refers to the 15th of the 7th month in the next year, 2083. In Numbers xxxiii. 3., we read that the Israelites left Egypt on the 15th of the 1st month, that is the sacred month which was the 7th civil.

By these historical statements therefore, and the solar cycle, the subject is settled. But in addition to this, we have got monumental inscriptions of the reigns of the Pharaohs of the 18th and 19th dynasties, by which we can see by the number of years each was on the throne, that the events connected with the sojourn, together with those before and after it, belong to these two dynasties, the years of which are obtained by the mention of contemporary monarchs as well as other facts. See these two dynasties tabulated at the end of the notes on the Book of Genesis.

Perhaps the best help for fixing the periods of history is the publications of the reigns of the Kings of Babylon, Egypt, Assyria, Judah, Israel, Persia, &c., all on the A.M. year plan, by which the history of one country can be compared with another, when, connected with the King of one nation, some other contemporary monarch is mentioned. These are printed in *All Past Time*.

Again, we are able to settle any special period of history by the eclipses mentioned connected with the reigns of any of the monarchs of the countries just referred to. The eclipse table is very useful in this kind of work. For example, we have numerous records of eclipses in the reigns of the Kings of Babylon and Assyria, and as their monumental inscriptions give the names of Kings of Israel and Egypt, we know when the latter reigned.

It may also be remarked that as the discovery of one fact always leads to others, we have now abundant evidence that the exode was in the middle of 2513 A.M.

Exodus is the Ancient Hebrew Solar Cycle, which appears to be the same as that used by the Chaldeans. It is found in one verse, Exodus xii. 41,—“And it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” The treasures which we have in this verse are beyond enumeration, because it gives us all history from 1722 A.M. to the present time on an astronomical basis. It enables us to identify any year and to prove all dates since the cycle began. It does more, it gives us a line of eclipses by which they can all be enumerated and calculated.

Hence having once got the solar cycle, which is astronomical and unalterable, it is perpetual and gives all possible dates. A solar cycle which is made by planetary motion is superior to one made by an Act of Parliament, such as that we use in England. Neither Moses nor a Jew of the lowest grade could alter a date of Scripture, because neither of them could reach the sun or the moon. But half a dozen members of the House of Commons could alter *our* solar cycle, because it has no astronomical basis. We destroy it almost every other century, which is a proof of its imperfection.

It is necessary to mention these facts in order to illustrate the greatness of the discovery of the Biblical Solar Cycle, every day of which is a sun-rise—a natural production. If the solar cycle revealed by the date of the Israelites leaving Egypt had been one like ours it would have been useless beyond a century. Connected therefore with the discovery of the cycle in the Book of Exodus, its great scientific character must be taken into consideration. It is a perpetual table of dates and years which go on with the everlasting laws of the universe. If a man cannot alter the laws of planetary motion he cannot alter the Biblical Solar Cycle.

This is not all. This solar cycle, as already intimated, is also an eclipse cycle. In this way the Bible supplies us with all the eclipses, although not one is mentioned. It even does more than this. It provides us with a date-repeating cycle of eclipses, so that notwithstanding the fact that no astronomer has been able to make a cycle of the eclipses, the Bible provides one. Because of this cycle alone, we must, as intelligent men, admit that the Bible is the most scientific book in the world.

## A GREAT DISCOVERY IN THE BOOK OF EXODUS.

By far the most useful and valuable discovery which is made in the Book of



The subject is still far from being exhausted. Owing to the fact that the solar cycle found in the book of Exodus being one of 15 years, it is in accord with the great problem of Euclid, that a spheroid, or circle, divided into four quadratures by a perpendicular and a horizontal line, is formed into four equal proportions. By these means the four quadratures of 90 parts in each are 360 degrees—a system of measurement used by astronomers in calculating the declination and ascension of the heavenly bodies, and by navigators in ascertaining the latitudes and longitudes of all localities at sea. We all know that this spheroid is the belt of 360 degrees which is the imaginary line round the heavens, dividing the constellations, and that is the divisions of the equator of the earth. When the earth is also divided into 24 meridians of 15 degrees each—each meridian is one hour of the earth's rotation, and thus 15 times 24 are 360 degrees. So also with the solar cycle in the Book of Exodus. It is 15 years and its 24 cycle are 360 years called a "time" or revolution of years. Hence the "seven times" of the Bible are 2520 years, and "time, times and a half" are 1260 years, or half 2520. Both these periods produce the same year of the cycle as that with which they commence, and the same day of the week and date of the month. In this way time and years are measured by the same method used by astronomers and by the captains of the ships of Her Majesty's navy. See the ancient Hebrew Solar Cycle, page 167, by which all years of the Bible are identified and proved.

### THE TOWER OF BABEL.

The building of the Tower of Babel is well substantiated by other history than that found in the Scriptures, and attempts have been made to identify the structure. On the north of Babylon, about three quarters of a mile east of the river Euphrates are some ruins known to the Arabs by the name of Babel. The foundations are of burnt bricks and bitumen, as described in Scripture. But about six miles south-west of Hillah, is a gigantic mass of ruin, which has the name of Birs Nimroud (palace of Nimrod). On the west end, the summit of which is 235

feet from the plain, there is a fissure extending one-third of its height. The vitrified appearance of the brickwork gives indication of the action of fire. Upon this site Nebuchadnezzar completed the erection of "The Temple of the Seven Lights of the Earth." The dimensions and plan of this are known, and Canon Rawlinson, regarding it as a "perfect representative of an ancient Babylonian temple tower," suggests that it supplies the most probable idea of the shape and character of the much-discussed Tower of Babel. "Upon a platform of crude brick," according to Herodotus, "raised a few feet above the level of the alluvial plain, was built of burnt brick, the first or basement stage, an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high, which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages are arranged similarly." The four angles faced the four cardinal points, and each stage was of a different colour, representing the seven planets. On the summit was the ark or tabernacle. In the temple of Bel at Babylon this constituted a shrine in which stood a golden image of Bel, 40 feet high, two other statues of gold, a golden table 40 feet long and 15 feet broad, and other articles of the same costly material; while at the base of the tower was a second shrine with a table and two images of gold. In an inscription found at Borsippa, and translated by M. Oppert, Nebuchadnezzar speaks of himself as "the repairer of the Pyramid and the Tower," adding, "As regards the building of the Seven Lights of the Earth, the most ancient monument in Borsippa, a former king originally built it, *about forty-two ages ago*; but he did not complete it, because at a very remote period the people had abandoned it without order expressing their words." The cuneiform tablets in the British Museum have reference to a tower, the erection of which was commenced under the supervision of a semi-divine being called Etanna, and discontinued in some very noteworthy manner. On the fragments translated by Mr. G. Smith these words are preserved:—"Babylon brought to subjection, small and great. He founded their speech. All the day long they continued building their high tower, but in the night He made an end of their

Tower entirely. In His anger, He determined to scatter them abroad on the face of the earth." Bochart records a Jewish tradition that the tower was destroyed by fire, and Alexander Polyhistor refers to it as having been blown down by the winds.

These ancient ruins seem to have remained in Babylon in the same way as ruins of castles and abbeys in our own land, but by the bricks being vitrified together they were less perishable than the stone work of ancient buildings in our country.

### THE HEBREW YEAR.

These will be best seen and understood by looking at the ancient Hebrew Solar Cycle, page 167. Ve-Adar was the name of the intercalary month, but it is not mentioned in Scripture, excepting that it is frequently alluded to as "the end of days," "after two full years," (a full lunar and solar), "after certain days," "after (the) two years," and "after three years." These intercalary days (34) found a thirteenth month at the bottom of every third year in order to lengthen the three short lunar years to solar time. The command to begin the sacred year in Exodus xii. 2.

The Hebrew year had all its dates made by the moon and the sun, so that no man could or ever will be able to alter them without altering the laws of planetary motion.

But whoever deals with B.C. and A.D. "years" must sacrifice all pretensions to accuracy. Our A.D. era was unknown till many centuries after Christ, so that 1 A.D. is a fictitious point. Ability to identify it is made still more difficult, first by alterations which have been thrice made in its form and beginning, and secondly by the fact that it now commences when the sun is in the fourth month of the Zodiac. Nothing saves us from this confusion but the use of A.M. years taken in their consecutive order either from the solar cycle or the position of the sun in the zodiac.

### HEBREW FEASTS.

The following is a brief synopsis of the Feasts mentioned in Scripture.

1. *Feast of New Moon.* As the Bible years was lunar, divided into dates as we divide the solar year, there was a new moon on or close to the 1st day of every month. For this reason also all the solar eclipses took place at the beginning of the month.

2. *Feast of Trumpets.* This was on the first day of the new civil year, which was the new moon which came in with the 1st day of the 7th sacred month.

3. *The Feast of the Passover.* This was on the 15th day of the 1st sacred month, which was the middle of the civil year. The date was the exodus of the children of Israel from Egypt as stated in Numb. xxxiii. 3. The paschal lamb was always eaten on the previous evening, namely the 14th. Our Lord therefore sat down with his twelve apostles on Thursday night which was the 14th of the 1st sacred month in 4029½.

4. *Feast of Pentecost.* This means the 15th day after the exodus when the law was delivered on Mount Sinai. It was also known as the Feast of Weeks because it was the presentation of the first fruits of barley harvest on the first day after seven weeks from the exodus date.

5. *Feast of Tabernacles.* This was on the 15th day of the 7th sacred month with which the civil year began. It was preceded by the *Day of Atonement* on the 10th of the same month.

### SEVEN TIMES.

The following is an illustration of what is called a "Time." It is the spheroid.

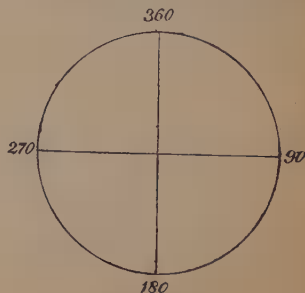


Fig. 1.



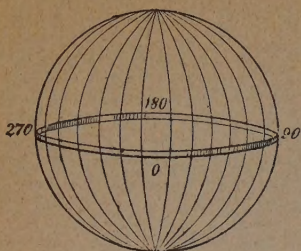


Fig. 2.

Figure 1 is the representation of the circle or spheroid as used in geometry and by astronomers for measurement. See Euclid. In respect to astronomy an imaginary line is supposed to exist around the heavens. It is divided into four quarters of 90 degrees each. The level line represents the horizon and the arc from 90 up to 360 (the zenith) and down to 270 is called the heavens. If a star be situated between 90 and 360 it would be 45 degrees. Of course the whole of the spheroid comprises 360 degrees.

As already stated, the same method is used by navigators in finding the position of a ship at sea. The equator is an imaginary belt of 360 degrees. The spheroid is also divided by 24 meridians running from top to bottom. Each of these also comprise 360 degrees. There are 15 degrees between each meridian line, 24 times 15 are 360. The sun is on one of these lines every hour at noon. Now as a captain in going to sea takes with him a chronometer having 12 o'clock when the sun is in the south or his meridian place in the heavens, should the captain, when at sea, find that the sun is in the south, having the imaginary line through it from top to bottom and his chronometer is at eleven o'clock, he would know that he was 15 degrees or one hour west of London. As he knows how many miles there are in 15 degrees, he can find by a few figures his actual distance west from London in miles. If his position was 15 degrees east, his chronometer would be one o'clock. He would be the same distance on the east of London. Captains by a similar process find how far they are north or south of the equator.

The foregoing remarks will illustrate how the spheroid is used by astronomers and navigators for measurement. They are

obliged to use a system of measurement in order to obtain accuracy.

The reader will next understand how the same spheroid measures time, and in this case the spheroid is called a "time" in Leviticus xxvi. 28. The year is supposed to consist of 360 parts.

Now the solar cycle is one of 15 years, and 24 times 15 are the 360. The result of this is that the year 3406 which was the captivity year of the Jews, is the 5th year of the solar cycle. Add to this 360 and the same 5th year occurs again, namely 3766. Use it "seven times" as stated in the passage of scripture just quoted and you get the year 5926. This is also the 5th year again of the cycle. The plan may be illustrated by a clock, the dial is a spheroid, therefore we can tell accurately what number of hours elapse by the multiplication of 12. Every revolution of the dial must be 12 more.

Again suppose we deal with "seven times" for the Gentile period. Seven times 360 are 2520. The Gentile times started with 3376 when Babylon became a new empire. This was also the 5th year of the solar cycle. Add 2520 and the year is 5896. This will be the end of the Gentile times. It will be our 1898 and there is no use in disputing about measuring time. Only an unlearned man will do so.

This method of measuring time will give every year. For instance every 15th year, every 30th, every 90th, and so on must be the same year on the solar cycle.

The foregoing, then, is Bible time. It is all precise and exceedingly simple when known. We first find this method of spheroid measurement in the Bible. There is no other previous reference to it in the world Leviticus xxxvi. 28 is the first on record.

It should be stated that as every third year of the Bible was made solar by the use of extra or intercalary days, the years of 360 were made equal to solar years of 365½.

#### PALESTINE.

The Holy Land appears to have been about 200 miles in length and 80 in breadth at its widest part, and was divided into twelve portions. The two sons of Joseph, Ephraim and Manasseh, had their pos-

sessions as distinct tribes, but as the Levites, who were priests, were excluded from inheriting land, the number of divisions did not exceed twelve. The northern parts were allotted to the tribes of Asher, Naphtali, Zabulon and Issachar. The middle to the tribe of Ephraim and one half of the tribe of Manasseh. The tribes of Judah, Benjamin, Dan, and Simeon inherited the south, whilst to the tribes of Reuben, Gad, and the other half of Manasseh, were allotted the country beyond Jordan, that is on the eastern side of the river.

### THE BAPTISM OF JESUS CHRIST.

In All Past Time and other books we gave an outline of the birth and the commencement of the ministry of John the Baptist, and also of the birth of Jesus Christ.

If the reader will again have before him the two years 4025 and 4026, he will be able to follow us in our dates, showing when our Lord was thirty years of age, together with the events of His baptism and commencement of His ministry.

Jesus Christ was thirty years of age on the 25th of the 3rd month of the year 4026, which synchronizes with our 25 December.

From that date to the Passover on the 15th of the 7th month there were 106 days, which was ample time for His baptism and forty days of abstinence in the wilderness prior to the Passover.

According to the laws of Moses, no man was allowed to enter the public ministry or priesthood until he was thirty years old, and for this reason we cannot presume that our Lord would be publicly baptised and declared till he was that age.

There can be no objection to the baptism of our Lord on or about the 25th of our December owing to the season of the year, because in Judea the days are still hot in the third month of the year, though the nights are cold, and though the fourth month (January) is the coldest season, yet at intervals there are warm days and gleams of bright sunshine, whilst in the plains, such as Bethabara, just beyond Jordan, where our Lord was baptised, the weather is "mild and pleasant." Judea indeed is more south than the orange fields of Spain. It is in a line with

Algiers where December and January are "lovely months." Copious rains fall in the middle of third month (December) and thus in every sense, the 25th of that month of our time when our Lord was thirty, would be suitable for His baptism. The actual reading of Luke iii. 23, is, (as Whitby says) "And Jesus was about commencing thirty years, or had just attained the age of thirty."

### THE TABERNACLE.

It will not be necessary to describe the tabernacle, or sacred tent, which Moses reared on Friday the 1st day of the 1st sacred month, but there are a few things connected with it which are not well known.

The tabernacle had its entrance on the east side which was always regarded by the ancients as a sacred quarter of the heavens, and it is probable that it was set back towards the west in the outer court which was open to the sky, so as to have a large space. It was unlike any heathen sanctuary inasmuch as it contained no image of a god.

Its length was 30 cubits (a cubit is 22 inches) 10 cubits broad, 10 in height. The court in which it stood was 100 cubits long. The tabernacle was divided into two parts by a veil. The first part was called the Holy Place and the second the Holy of Holies. The mercy seat was in the latter, and on it was the miraculous light, called the Shechina, and two cherubim facing each other. The High Priest entered the Holy of Holies only once every year, on the day of atonement when he sprinkled the blood of the sacrifices on the mercy seat.

The lamp-stand in the tabernacle had seven lamps, of which one stood higher than the others, and thus had a reference to the Sabbath or seventh day. This lamp-stand is mentioned by Moses in connection with the rearing up of the tabernacle, and reference is also made to the shewbread which consisted of twelve loaves of bread, according to the number of the tribes of Israel. These loaves were placed fresh on the golden table before the Lord every Sabbath Day. Only the priests were allowed to cut this bread, whose portion it was.



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